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THE PSYCHOLOGICAL PROBLEMS OF ADJUSTMENT
FACED BY CHILDREN OF MISSIONARY PARENTS

A Thesis
Presented to
the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Theology

Approved:

William Conrad Cessna
Advisor

by
Leroy Edmund Lindsey

May 1970

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TABLE OF CONTENTS

CHAPTER	PAGE
PREFACE	vi
I. INTRODUCTION	1
II. SURVEY OF LITERATURE	5
GENERAL MATERIAL	6
Personality Development	6
Personality Problems in Missionary Work	9
LITERATURE OF A POPULAR NATURE	13
Adolescent Problems	13
Problems of Missionary Children	14
EMPIRICAL RESEARCH	17
Problems of Personality Adjustment	17
Problems of Missionary Children	20
III. METHODOLOGY AND PROCEDURE	35
Rationale for this Study	35
Research Instrumentation	36
Collection of Data	37
Statistical Procedures	38
Limitations of the Study	39
IV. DESCRIPTIVE ANALYSIS OF DATA	40
FAMILY ADJUSTMENT	40
The Missionary Family	40
Adjustment Within the Family	42

CHAPTER	PAGE
Adjustments While on Furlough	49
ADJUSTMENT TO SCHOOLING	51
Home Study	52
Boarding School	53
ADJUSTMENT TO THE PEER GROUP	54
Sports	54
Dating	55
ADJUSTMENTS TO MISSIONARY WORK	57
ADJUSTMENT TO NATIONALS	58
Peer Group	58
Adults	58
ADJUSTMENT AS EXPRESSED BY VOCATIONAL CHOICE	59
V. IMPLICATIONS FROM ANALYSIS OF DATA	60
FAMILY RELATIONSHIPS	60
General Adjustment	60
Relationship with Father	65
Relationship with Mother	67
Other Family Relationships	68
ADJUSTMENT TO SCHOOLING	70
Home Study	70
Boarding School	70
PEER GROUP	73
Relationship with Nationals	73
Boarding School	73

CHAPTER	PAGE
Peer Group Relations in the United States	74
Adjustment to Missionary Work	75
Vocational Choice	76
VI. SUMMARY AND RECOMMENDATIONS	80
Summary	80
Recommendations for Further Study	82
Recommendations for Mission Boards	83
Recommendations for Parents	84
BIBLIOGRAPHY	85
APPENDIX A	89
APPENDIX B	103
APPENDIX C	105

LIST OF TABLES

TABLE	PAGE
I. Vocational Choice of MK's as Related to Sex	61
II. Vocational Choice of MK's as Related to the Type of Mission Board under which Their Parents Serve	62
III. Factors Influencing Where Children were Educated	64
IV. Attendance at Boarding School Compared with Father-MK Relationship	66
V. Comparison of Parental Attitudes toward the Child, as Expressed by Missionary Children	69
VI. Vocational Choice of MK's as Related to Mother's Attitude toward Discipline	77
VII. Vocational Choice of MK's as Related to Attendance at Boarding School	78
VIII. Vocational Choice of MK's	79

PREFACE

My interest in the problems of missionary children began in the early days of my college experience when acquaintance was first made with the children of missionary parents. Those were days of intense heart searching for the will of God for my life. As the challenge of foreign missions was presented and as Wycliff Summer Institute of Linguistics was visited, I was persuaded to respond to the call of God. Through a pastoral ministry of seventeen years, this interest in missionary work was maintained by an active contact and association with former school mates and denominational representatives who were engaged in missionary work at home or abroad.

Finally, an opportunity opened for a term of service in Mexico. During that brief span of years, my children experienced the problems of adjustment occasioned by the foreign culture, separation from parents, national school, boarding school and living with friends in the States for schooling. It would be a gross misstatement of the fact if it were not recognized that these were also anxiety producing situations for the parents.

In more recent years it has been my privilege to work with missionary children in an academic setting as professor and counselor.

Preparation for this study was begun by having individual interviews with a small number of college-age young people, children of missionary parents. These interviews were informal, unstructured sessions of about one hour duration. Each interviewee was encouraged

to talk freely about experiences that he had shared with his family, or in connection with his schooling, while on the mission field. Discussion was also directed to field situations which would have some bearing upon the age, or time, at which children were required to leave home for boarding school, or for education in the States. They were also encouraged to give some expression of their own commitment to foreign missions as a vocation, on the assumption that any person who had undergone pronounced negative experiences, or who was himself poorly adjusted to life, would not be anxious or willing to return to a like situation. Responses from these interviews were used in the formulation of the questionnaire for this thesis.

I wish to express my gratitude to the faculty of Asbury Theological Seminary for the privilege of this year of graduate study and to President Frank Bateman Stanger and the Administration for the scholarship aid which made this study possible.

To President Merne A. Harris and the Board of Trustees of Vennard College there is a debt of gratitude for the Sabbatical leave which gave time to fulfill a dream of long standing. This work would not have been possible, either, without the loyal support of colleagues of the faculty of Vennard who have sacrificially carried the burden of additional work during my absence.

To the loyal MKs who have given their time to complete the questionnaire; to the many friends and family who have given words of encouragement along the way; and to Mrs. Judith Lyon, the typist; I am indebted.

A very special word of appreciation is due my wife, Jessie, for her unfailing confidence in the ability of her preacher husband.

CHAPTER I

INTRODUCTION

The twenty-three years that have elapsed since the close of World War II have seen a political and social revolution that has been almost world wide. This revolution has been characterized by an intense nationalism which has resulted in the formation of many new sovereign states in areas of the world that were formerly colonial territories. This revolution has been spurred on by a rapid rise in literacy resulting in an unsolved contest as to which ideology will win the mind--Christianity or Communism. Cultural and religious emphases in many areas have produced a reaction against Western culture and a revival of ancient religions. With the world-wide use of such slogans as "Yankee, Go Home!" and the appearance of such books as The Ugly American¹ and The Ugly Missionary,² the question is raised as to what extent the foreign missionary is responsible.

This question has not gone unheeded. In the current missionary literature as well as in secular publications, there is a definite awareness of the need for cross-cultural exchange and appreciation.³

¹William J. Lederer and Eugene Burdick, The Ugly American (New York: W.W. Norton, 1958), 285 pp.

²John Carden, The Ugly Missionary (London: Highway Press, 1964), 171 pp.

³Jacob A. Loewen and Ann Loewen, "Role, Self-Image and Missionary Communication," Practical Anthropology 14:145-160, July-August, 1967; and Edward T. Hall, The Silent Language (New York: Doubleday and Company, 1959), 215 pp.

During recent years there has also been a noticeable change in the policies of many mission boards and agencies concerning the sending of missionaries to the field. As psychological testing has become more sophisticated, mission agencies have begun to use this resource to evaluate the potential for healthy adjustment or maladjustment among the candidates. As missionary health problems have lessened due to improved living conditions, more attention has been given to problems rising out of interpersonal relations among the mission staff. Such problems have involved the missionary and his supervisor, the missionary and his co-laborer, the missionary and the national, and the missionary and his family. Often the missionary has been torn between what he feels to be his obligation as a missionary and his responsibility as a parent. When the missionary cannot harmonize these two roles in his life, it is usually the children of the family that suffer.

Does the foreign missionary face psychological adjustments which could become occupational hazards? Is it fair to say that missionary children face more problem situations in their daily lives than any other group of people of the same age? Are there difficulties built into foreign missions that are unavoidable? What are the intra-family tensions that could be accentuated or relieved by residence in a foreign country? What are the normal problems of maturation that could become critical in a foreign environment or by a prolonged separation from parents and family? Do the cultural advantages which accrue as a result of travel overbalance the disadvantages of having to be separated from parents at an early age in order to secure an adequate education?

Since "the key influence in guiding personality development is the child's relationship with his parents,"⁴ the basic hypothesis of this thesis is that young people reared in well adjusted homes should be able to adapt more readily to anxiety producing situations. In an effort to assist missionary parents and their children to recognize and evaluate some of these tension points, a group of children of missionary parents has been asked to evaluate, according to their own estimate, their success or failure in making these adjustments.

In addition to the use of personal experience, this study has undertaken a review of the literature relating to missionary personnel problems; the literature dealing with the problems of psychological adjustment in special reference to adolescents, and the literature dealing with recent appraisals of the socio-cultural problems faced by foreign missionaries.

As used in this study, the term "adjustment" is defined as a dynamic process in which changing forces or conditions are met by adaptive reactions which demonstrate a stability of behavior.⁵ This definition is used in recognition of the fact that each period of life demands a particular set of adjustments for each individual.⁶ That

⁴James C. Coleman, Personality Dynamics and Effective Behavior (Chicago: Scott, Foresman and Company, 1960), p. 99.

⁵Louis Kaplan, Foundations of Human Behavior (New York: Harper and Row, 1965), p. 7.

⁶James M. Sawrey and Charles W. Telford, Dynamics of Mental Health; The Psychology of Adjustment (Boston: Allyn and Bacon, Inc., 1963, p. 16.

which was appropriate yesterday may not be appropriate today. Adequate adjustment also implies the ability and willingness to change behavior when it is no longer appropriate as well as the acceptance of that which cannot be changed.⁷

⁷Sawrey and Telford, Dynamics of Mental Health, p. 21.

CHAPTER II

SURVEY OF LITERATURE

An extensive survey of the literature relating to personality adjustment among adolescents would be impossible from the standpoint of the sheer mass of data available. The past decade, particularly, has seen a tremendous increase in this literature.¹

For the purpose of this study, selected materials from the general fields of psychology, personality development, and missionary life and work will be examined as they impinge upon the problem of adjustment, particularly among adolescents. A number of "popular" books and articles related to these same problems will also be reviewed. Of more significant application to the purpose of this research are the unpublished theses dealing specifically with problems of personality development and with problems of adjustment faced by children of missionary parents.

The changing world in which we live accentuates the problems of personal and social adjustment.² The problems of interpersonal relations seem to be of more significance today than problems presented by the natural environment. One of the chief concerns of the day is man's inhumanity to man.

¹Helene Deutsch, Selected Problems of Adolescence (New York: International Universities Press, 1967), p. 10

²James M. Sawrey and Charles W. Telford, Dynamics of Mental Health; The Psychology of Adjustment (Boston: Allyn and Bacon, Inc., 1963, p. 3.

I. GENERAL MATERIALS

Personality Development

There are two basic approaches to the study of personality adjustment. The first is a personal or individualistic approach which deals primarily with the individual. The second is sociological and treats the individual as a member of society in which his problems, reactions, and aspirations are the result of social development.³ An adequate consideration of the problems involved needs to reflect both of these considerations because an adequate self-realization demands the development of one's self consistently with the already established behavioral patterns and the social milieu.⁴

There is no point or moment in the life of an individual that can be singled out as the beginning of personality development. This statement is predicated on the recognition of the complex relationships of heredity which are not fully understood. It is also presented in recognition of the fact that the parents (or parental substitutes) are the child's first teachers. Before the child is capable of understanding the words of spoken language, the things which the parents do, their manner of life, their values and standards are communicated to him.⁵ It is impossible to deny the fact that "the key influence in

³Deutsch, Selected Problems of Adolescence, p. 10.

⁴Sawrey and Telford, Dynamics of Mental Health, p. 24.

⁵Grace Langdon and Irving W. Stout, Teaching Moral and Spiritual Values (New York: The John Day Company, 1962), p. 15.

guiding personality development is the child's relationship with his parents."⁶ Teachers and peer groups become increasingly significant as the child matures. The effects of the parent-child relationship, whether good or bad, will vary considerably with the child.⁷ No two siblings develop personalities that are identical.

The importance of the parent-child relationship for the development of personal character was described by Williams as follows:

Undoubtedly, the home environment provides some of the catalysts which control the fusion of social-moral principles and behavior in the individual. Therefore, in the edifices of religion and education, consideration needs be given to aiding the parent in the identification of these of his behavior which influence his children, and the nature of this influence. The attitudes and beliefs of the parent as they are expressed through behavior, not words alone, are those which are educative.

The attitudes and beliefs of the parent are always educative, and produce their counter parts in children with a positive or negative sign attached.⁸

The lack of a positive parental image is evidenced in that many adolescents discover that their parents are still involved in their own adolescent problems of self-identification, hence parenthood for them is simply a matter of playing a role.⁹ The identity crisis for children of such immature parents would tend to be prolonged by the parental

⁶Coleman, Personality Dynamics, p. 99.

⁷Coleman, Personality Dynamics, p. 99.

⁸Raymond E. Williams, (An unpublished speech broadcast over Radio Station WILL, Urbana, Illinois, July 6, 1963).

⁹Deutsch, Selected Problems of Adolescence, p. 9.

pressure for doing before an adequate sense of being had been achieved.¹⁰ The parents, in giving the adolescent freedom and independence, are actually pushing him out when he is in need of parental guidance and protection--the security of the home.¹¹

The process of maturation seems to focus upon adolescence, the period in the adjustive process when the individual is most aware of the development of his own self-image. Normal development would allow the adolescent to experiment with a number of different roles in life, but at the same time be constantly moving toward the goal of making the real self as near like the ideal self as possible.¹² Among students seen at Harvard University Counseling Services, who were definitely facing a crisis of ego-identity, the most prevalent cause was the lack of a good relationship with one or both parents.¹³ A suitable model for emotional development was lacking. Self-esteem is also developed through the reactions of other people through comparison of oneself to brothers, sisters, or friends, and through the roles the individual has played in the past.¹⁴

¹⁰Graham B. Blaine, Jr., Charles C. McArthur and others, Emotional Problems of the Student (Garden City, N.J.: Doubleday and Co., 1961), p. xx.

¹¹Deutsch, Selected Problems of Adolescence, p. 9.

¹²Michael Argyle, The Psychology of Interpersonal Behavior (Baltimore, Maryland: Penguin Books, 1967), p. 117.

¹³Blaine and McArthur, Emotional Problems of the Student, p. 21.

¹⁴Argyle, Interpersonal Behavior, p. 12.

Two other aspects of maturation which help to form a clear definition of self are the capacity of the adolescent for tenderness toward other persons (love) and a respect for competence.¹⁵ In order to measure his ability, the adolescent must face the competition that is provided for him by his peer group, and by school activities. The adolescent must be able to accept his feelings of tenderness without recognizing this as a sign of weakness and at the same time to be able to productively channel his aggressiveness so that what he wants to do and what he can do are more nearly approximate.¹⁶

Personality Problems in Missionary Work

Emphases noted above in the psychological literature about the importance of personality development and adjustment are also being stressed in missionary literature. This is particularly true in materials that are written especially for missionary candidates, or those preparing for foreign mission service.

Williamson wrote of her experiences in China as a missionary with the China Inland Mission, calling attention to actual and possible instances of personality conflict occasioned by the need for adjustment on the part of the missionary.¹⁷ Several frustration points were

¹⁵ Edgar Z. Friedenberg, The Vanishing Adolescent (Boston: Beacon Press, 1959), p. 17.

¹⁶ Blaine and McArthur, Emotional Problems, p. 180.

¹⁷ Mabel Williamson, Have We No Rights (Chicago: Moody Press, 1957).

demonstrated in order to show that in accepting the responsibility to minister to foreign nationals the missionary gives up some of his rights,¹⁸ or in insisting upon maintaining these rights he finds himself bound by frustration, interpersonal conflicts or both.

The International Review of Missions printed a series of four articles expressing concern for the continuing spiritual and emotional health of the missionary. Warren, writing as a general officer of a missionary society, recognized the responsibility of the larger supporting group. "Those directly responsible for recruiting and sending missionaries have as their primary responsibility, to which everything else they do is secondary, the pastoral care of those missionaries."¹⁹ Warren did not propose specific answers, but wrote, rather, to recognize that because of the very nature of his vocation and his work the foreign missionary does have particular needs for pastoral care.

Stevens addressed himself to the same problem as a field secretary who was in more direct, personal contact with the individual missionary while on the field. "I will . . . say that most missionaries need help . . . because they are isolated, because they have well developed consciences and because they are women."²⁰ From his own experiences, as an administrator, counselor and friend of missionaries,

¹⁸ Mabel Williamson, Have We No Rights, p. 10.

¹⁹ Max Warren, "Pastoral Care for the Foreign Missionary," International Review of Missions, 51:19, January, 1962.

²⁰ David G. Stevens, "Pastoral Care for the Foreign Missionary," International Review of Missions, 51:172, April, 1962.

Stevens points to the responsibility of the supervisors and the senior missionaries to help the new recruits adapt to the new life situation. "The two great enemies of a young missionary are dysentery and frustration, and when both come together he has a tough time."²¹

Brown presents the need for mutual understanding and concern between the foreign missionary and the national church he has been appointed to serve. It is the responsibility of the missionary to live within and accept the mission situation in such a way as to avoid problems. It is, at the same time, the responsibility of the national church to accept the missionary. " . . . all pastors know . . . that it is the small, seemingly trivial matter that creates incompatibility between men and women of different backgrounds."²² There is a need for missionary and church to recognize responsibility for each other.

Three missionaries gave some practical suggestions for either seeking or providing this pastoral help needed by the missionary faced with personality problem. Their suggestions included the objective approach of someone outside the immediate situation,²³ and the "strength of community" available through letters, visits and prayer.²⁴ This kind of pastoral care or shepherding is necessary in order to build the

²¹Max Warren, Pastoral Care for Foreign Missionary, p. 174.

²²John E. Brown, "Caring for One Another," International Review of Missions, 51:332, July, 1962.

²³Joyce Aylen and others, "Pastoral Care for the Foreign Missionary," International Review of Missions, 51:463, October, 1962.

²⁴Joyce Aylen, Pastoral Care for Foreign Missionary, p. 465.

Christian community, as well as to preserve the individual members of the flock.

The possibility of misunderstanding between a missionary and his supporting congregation was pointed out by Sterrett, who recognized that a missionary can become so deeply immersed in his work and so closely identified with the nationals among whom he has worked that he may appear to be "unbalanced" in the presence of an American congregation. Sterrett's plea is for understanding.²⁵

Narramore²⁶ reported the results of an open-end discussion with thirty-five missionaries who were asked, following the discussion, to write their own problems. The result was a series of problems which were listed in the following categories: (1) Family relationships, (2) Conflicts with fellow missionaries, (3) Administration and supervision, (4) Mental and emotional problems, (5) Cultural problems, (6) Spiritual concerns, (7) Problems of sex, (8) Finances, and (9) Recreation and vacation. The two categories containing the largest number of entries are both person centered, namely, family relationships and conflicts with fellow missionaries. Such problem areas indicate the need for the ability to adjust to new and difficult situations throughout life.

²⁵ T. Norton Sterrett, "Are Missionaries Unbalanced?" The Evangelical Christian, January 1967, p. 37.

²⁶ Clyde M. Narramore, Problems Missionaries Face (Grand Rapids: Zondervan, 1969), 39 pp.

Hitt²⁷ recognizes that many of the apparent hazards of missionary life of former generations are no longer of consequence. The problems faced by missionaries today are, instead, (1) adjustment, (2) isolation and loneliness, and (3) families. The area of family problems is considered to be the most universal and the most serious.

II. LITERATURE OF A POPULAR NATURE

Adolescent Problems

In addition to the psychologically oriented and the missions centered literature of a general nature, a large volume of literature written in a more popular style is also available. The purpose of this type of literature is to acquaint the general public with the problem of adolescent adjustment without being necessarily technical or exhaustive. Much of this is written expressly for the teen-ager.

One such booklet gives some general characteristics of emotional maturity:

The emotionally mature person has these characteristics:
 (1) He is realistic; (2) He accepts frustrations and disappointments; (3) He stands on his own two feet; (4) He cooperates with others; (5) He uses his abilities effectively; (6) He has the capacity to love someone besides himself and (7) He is capable of postponing present satisfactions for a future greater good.²⁸

Literature dealing specifically with the problems of

²⁷Russell T. Hitt, "The Problems that Missionaries Face Today," Eternity, 19:4, April, 1968, p. 4.

²⁸O. Spurgeon English, Emotional Problems of Growing Up (Chicago: Science Research Associates, 1951), p. 6.

self-identification faced by the children of missionary parents is virtually non-existent. It is necessary to use the basic psychological material and draw conclusions from this. There is, however, a growing interest in the MK (Missionary Kid),* that has been demonstrated by the recognition of the importance of family life for the missionaries, parents and children. This is evidenced by the appearance of books such as The Missionary Wife and Her Work.²⁹ While the author focuses upon the responsibility of the missionary wife and mother, the problems are family problems. She suggests that adjustments need to be made as a family in order that the work of the Gospel may go forward.

Problems of Missionary Children

Interest in the MKs is evidenced by articles appearing in the religious news media. The Missionary Standard presented an editorial asking for understanding of the missionary children.³⁰ Power described the experiences of a teacher in a boarding school for missionary children in working with the fellows as basketball coach.³¹ The Missionary Standard and Eternity have each presented experiences of missionary children in boarding schools.

²⁹Joy Turner Tuggy, The Missionary Wife and Her Work (Chicago: Moody Press, 1966), 191 pp.

³⁰Eugene A. Erny, Editor, "Keep Tab on Missionary Kids," The Missionary Standard, 68:5, May, 1969, p. 7.

³¹Tim Hardeman and Jim Montgomery, "My Hardcourt Mission to MKs," Power, 27:1, January 26, 1969, p. 1.

* Where MK is used throughout this paper it is done with the recognition that this is a popular nickname for all children of missionary parents.

Knapp reported briefly on interviews with three representative students at Morrison Academy, Taiwan.³² The participants were questioned concerning their parents' occupations, their own reaction to missionary life and work, and the advantages or disadvantages of being reared on a mission field. Their answers seemed to indicate that these young people had experienced normal reactions to life. There had been periods of frustration and discontent together with times of growth and maturity. All of those interviewed expressed the idea that the benefits of missionary life, including boarding school, far outweighed any negative influence.

Livingston and Pearson,³³ writing independently, discussed the problem of boarding school for missionary children. Livingston based his writing on a series of interviews with children of missionary parents from different fields and different missions, in which the MKs were asked to define problems arising out of dormitory life and to identify specific problems of dormitory living.³⁴ While admitting that many young people are able to make a satisfactory adjustment to boarding school, Livingston observed that the number of MKs in need of psychiatric help is larger than most people realize. This he attributed,

³²Sylvia Knapp, "MK: Angel or Otherwise," The Missionary Standard, 67:10, November, 1968, pp. 14, 15.

³³David Livingston and Arval Pearson, "Should Missionary Children be Sent Away?", Eternity, 19:4, April, 1968, p. 19.

³⁴Livingston and Pearson, "Should Missionary Children be Sent Away?", p. 19.

at least in part, to the need for parental love and affection.³⁵

Livingston's answer to this dilemma of foreign missionary work is essentially threefold: (1) let missionaries who do not have school-age children do the pioneer work, (2) where boarding school is necessary put the best people in positions of dorm parents, or (3) come home until the family is raised.³⁶

Unfortunately Livingston's article is not well documented as to persons or locations involved. Therefore definite answers are difficult to propose.

Pearson³⁷ presents his own philosophy of education for missionary children which has developed out of his family experiences while serving on a foreign field. His viewpoint emphasizes the responsibility which is incumbent upon all parents for the moral and spiritual well being of their children which, if necessary, should take precedence over education. The two alternatives to boarding school are: (1) teaching your own children at home or (2) national schools.³⁸ Both proposals have their drawbacks, but these are considered to be remedial whereas the separation of the child from home for boarding school is considered to have irreparable consequences.

³⁵ Livingston and Pearson, "Should Missionary Children be Sent Away?", p. 21.

³⁶ Livingston and Pearson, "Should Missionary Children be Sent Away?", p. 36.

³⁷ Livingston and Pearson, "Should Missionary Children be Sent Away?", p. 19.

³⁸ Livingston and Pearson, "Should Missionary Children be Sent Away?", p. 20.

Narramore recognizes the importance of parent-child relationships for a satisfactory development of the child, and the problems inherent in residence on a foreign mission field. The following suggestions are made: (1) use of correspondence courses to allow the child to remain at home, (2) more frequent visits of the parents with the child at the boarding school, (3) return to the States for education, and (4) a careful evaluation of the missionaries' motives and calling, and, out of this, a constant interpretation of God's call to the children.³⁹ The purpose of the discussion between children and parents concerning the parents' call would be to make the children partners in the work. The missionary should then give more attention to the quality of the time spent with his children.

III. EMPIRICAL RESEARCH

Of particular interest in the development of this study are the scholarly theses based on original research in various aspects of personality adjustment, and research dealing with the sociological problems of missionary children.

Problems of Personality Adjustment

The relationship between self-esteem and the stability of the self-concept was studied by Bindman,⁴⁰ using the results obtained from

³⁹ Clyde M. Narramore, Child of the Missionary (Rosemead, California: Narramore Christian Foundation, 1966), 15 pp.

⁴⁰ Arthur Joseph Bindman, "Self-Esteem and Stability of the Self-Concept in Personality Adjustment" (unpublished Doctoral dissertation, Boston University, Boston, Massachusetts, 1955).

a battery of seven standard psychological tests administered to one hundred forty-three business college sophomores. The test scores were correlated with grades for each individual. The following conclusions are drawn from this study: (1) both self-esteem and stability are significant in relation to adjustment, though neither one is clearly predominant; (2) the self-esteem variable seems to be related more to inner general adjustment; (3) the stability variable is related more to the overt, behavioral functions which are an expression of adjustment; and (4) when self-esteem and stability of the self-concept can operate together, the adjustment level is increased.

Bindman interpreted his findings tentatively as follows: Individuals with high self-esteem and high stability appear to have a relatively high level of adjustment based upon acceptance from parental figures. These individuals function in a consistent, flexible, integrative fashion. Individuals with high self-esteem and low stability use compensatory defenses to maintain a high self-esteem. Individuals with a low self-esteem and high stability appear to use reality-oriented defenses to remain stable. Individuals with a low self-esteem and low stability have the lowest level of adjustment, based on rejection from parental figures. They feel frustrated and inadequate; are hostile and anxious.⁴¹

A study was conducted in Glen Cove and Long Island, New York, and Boston, Massachusetts, to determine the influence of significant

⁴¹Bindman, "Self-Esteem and the Self Concept."

others during the period of adolescence on the development of humanitarian values.⁴² Two hundred fifty-nine interviews were completed with adult males between the ages of thirty and sixty. In preparation for the research, the areas to be studied were systematically plotted to give as wide a cross section as possible. The investigators then went door to door asking the householder for his consent for the interview. No one was considered who was not a householder. Bloksberg concluded that,

in most general terms, it is suggested that inter-personal influence during adolescence related to the achievement of humanitarian values is located outside the family and that variation in family relationships during adolescence have no discernable impact on the achievement of these values.⁴³

Cox conducted a study of personality development among school age children located principally in the area of Fort Worth, Texas, using a multivariate study of factors in the family background to determine their effect on personality development and social acceptance, the study involved both parents and children from one hundred families. Cox demonstrated that the following variables studied were significantly interrelated: variables related to family background, parent child-rearing practices and attitudes, and the personality characteristics of the child. Conclusions arising out of this study and related to personality development were: (1) family tension has a disrupting

⁴²Leonard M. Bloksberg, "The Influence of Significant Others During Adolescence on the Humanitarian Value Orientation of Adult Men," (unpublished Doctoral dissertation, Brandeis University, Waltham, Massachusetts, 1966).

⁴³Bloksberg, "Influence of Significant Others."

influence on the family; (2) parental consistency is important for the personality development of the child; and (3) the ego (self) development of the child was most significantly influenced by an attitude of loving-rejection on the part of the parents. Rejection of the child by the parents is associated with a low self-concept on the part of the child.⁴⁴

Problems of Missionary Children

Empirical research dealing with the problems faced by the children of missionary parents is a comparatively new field of study. Such research was begun by Parker⁴⁵ in 1935, was expanded by Fleming⁴⁶ in 1945, and has continued to be of academic interest since that time.

Parker made a study of ninety-six former students of Woodstock School,⁴⁷ all of whom were children of missionary parents. The students were asked to respond to a list of seventeen open-end questions and/or statements such as:

Mention some of the happiest things about your life in India.

⁴⁴Samuel Harry Cox, "Family Background Effects on Personality Development and Social Acceptance" (unpublished Doctoral dissertation, Texas Christian University, Fort Worth, 1966).

⁴⁵Allen Ellsworth Parker, "An Analysis of the Factors in the Personality Development of Children of Missionaries" (unpublished Master's thesis, Divinity School, University of Chicago, 1936).

⁴⁶Robert Leland Fleming, "Adjustment of India Missionaries' Children in America" (unpublished Doctoral dissertation, University of Chicago, 1947).

⁴⁷Woodstock School, Mussoorie, United Provinces, India.

What do you consider were some of the mistakes your parents made in their relation to you in their guidance of your training?

Mention some of the mistakes the school made as far as you or your classmates were concerned while you were studying in Woodstock.⁴⁸

Answers were to be listed in order of importance under each question, though not all of the respondents answered all the questions.

A summation of the data was made by collating the answers to eleven of the seventeen questions which seemed to be of most general interest. These answers were abbreviated, correlated and grouped together under general problem headings which were suggested by the theme of the questions such as home life, school life, Indian environment, and general.⁴⁹

No attempt was made to establish the basis of correlation between different variables although the age range of the students⁵⁰ and a listing of the mission groups represented by the missionary children together with a listing of the religious affiliation of the non-missionary children was included.⁵¹ The analysis that was undertaken was an analysis by observation.

⁴⁸Parker, "Factors in the Development of Children of Missionaries," p. 7.

⁴⁹Parker, "Factors in the Development of Children of Missionaries," p. 12.

⁵⁰Parker, "Factors in the Development of Children of Missionaries," p. 9.

⁵¹Parker, "Factors in the Development of Children of Missionaries," p. 5.

To furnish a background for the question-answer analysis, Parker discussed at length the problems of providing for the educational needs of missionary children in India, and the effort made through the establishment of Woodstock School to help meet these needs. The administrative responsibilities of the school are presented with the educational goals and philosophy. Both of these areas are considered in view of the larger problem of the educational needs of the missionary children as they relate to personality development.

Parker discussed some of the particular psychological factors encountered in the personality development of missionary children,⁵² including psychological weaning, isolation (daydreaming), feeling of inferiority and sex education (dating problems). While Parker did not present any solution to these problems, he did point out the contribution which Woodstock School made, in cooperation with the parents, to the total educational and social development of the students who have attended the school.

Fleming's⁵³ study was designed to continue the work begun by Parker by observing the personality adjustments which were necessary for students of Woodstock School who had returned to the United States. The sample was composed of eighty-eight persons who had attended the school during the nine year period between 1929 and 1938 and who were, at the

⁵²Parker, "Factors in the Development of Children of Missionaries," Chapter VIII, p. 96ff.

⁵³Robert Leland Fleming, "Adjustment of India Missionaries' Children in America" (unpublished Doctoral dissertation, University of Chicago, 1947).

time of the study located in the United States. His hypothesis was that "American children with a foreign background may have to face some problems of adjustment which are not in the experience of children reared in America."⁵⁴ To verify this hypothesis the effort was made "to discover what developmental patterns occur and to find, where possible, reasons for them."⁵⁵

The research instrument designed by Fleming consisted of a check list of one hundred twenty-six randomly assorted items which would indicate attitude change. The subjects were asked to check their attitude toward each item as they felt about it while in school and as they felt about it at the time they completed the questionnaire. Five possible answers were suggested: (1) strongly yes, (2) yes, (3) yes; no, (4) no, or (5) strongly no. The check list included such items as:

I am limited in my contacts because of clothing.

I feel that one wastes time without certain life goals.

I am an active church member.

I know how to go after a job and get it.⁵⁶

An attempt was made to study the results of this survey statistically using the "t" scores. By this method Fleming tested seven different hypotheses, none of which proved to be statistically

⁵⁴Fleming, "Adjustment of India Missionaries' Children," p. 10.

⁵⁵Fleming, "Adjustment of India Missionaries' Children," p. 11.

⁵⁶Fleming, "Adjustment of India Missionaries' Children," p. 248 ff.

significant.⁵⁷

By observation of the written responses and through personal interviews with the participants, the areas of sexual maturity, social adjustment and financial management were singled out as areas for which the students were not adequately prepared and which, therefore, occasioned definite anxiety.

Conclusions to be drawn from Fleming's study are formulated as implications for the home, indicating areas of life development to which missionary parents should give more careful attention.

Most of the contribution to the development of personality of the youth in this study probably came from the home. Yet more might be done here to help the individual. Chances to assume some work responsibility in household management might be provided; frank discussion of questions relating to sex and marriage would be helpful; provision might be made for travel during the winter, in order to develop a better understanding of customs of Indian society; children might be encouraged to become familiar with the flora and fauna of their immediate environment.⁵⁸

Enns⁵⁹ followed the basic pattern set by Fleming in conducting a similar study involving the ninety-eight persons who had studied at Central School in the Congo prior to 1950. Each respondent was asked to complete a fifty item opinion scale which was designed to show his feelings or attitudes upon return to the United States as well as at the

⁵⁷Fleming, "Adjustment of India Missionaries' Children," p. 81.

⁵⁸Fleming, "Adjustment of India Missionaries' Children," p. 239.

⁵⁹Katharine Ann Enns, "Problems of Adjustment of Missionaries' Children from Central School in the Congo" (unpublished Master's thesis, The Biblical Seminary, New York, 1954).

time the check list was completed. This check list included such items as:

I found it easy to get a good job.

I enjoyed working in the church.

I was uncomfortable because of my different speech.⁶⁰

Response to these items was to be indicated as "strongly agree, agree, uncertain, disagree, or strongly disagree."⁶¹

In addition to the check list, ten persons chosen at random were asked to submit names of references who, in turn, were asked to complete a prepared sheet designed to validate the degree of adjustment the individual had been able to make in (1) academic, (2) social, (3) moral, (4) religious, and (5) leadership areas of life.⁶²

No attempt was made to analyze the data statistically. By observation of the written data fifteen conclusions were drawn⁶³ which summarized the degree of social maturation experienced by the participants in their social life, religious life, education and choice of profession. From these conclusions Enns formulated a series of suggestions for the missionary family, the missionary school and/or the missionary child:

Learn the native culture.

⁶⁰ Enns, "Adjustment of Children from Central School," p. 67 ff.

⁶¹ Enns, "Adjustment of Children from Central School."

⁶² Enns, "Adjustment of Children from Central School," p. 74.

⁶³ Enns, "Adjustment of Children from Central School," pp. 60-62.

Mix religious denominations in high school.

Provide opportunity for normal boy-girl relationships.

Develop work habits.

Provide a broader high school curriculum.

Make better use of the native languages.

Guide the choice of college.

Have a place in the States to call home.

Have an older person to turn to for counsel and advice.⁶⁴

Patterson⁶⁵ conducted a series of interviews with nineteen children of missionary parents, with the view of discovering some of the factors related to the training of missionary children. No description of the population sample was given beyond the statement that the participants "were selected from a Christian high school and Christian college."⁶⁶

During the interviews the participants were encouraged to discuss freely their experiences of mission life. Leading questions such as "What was your home life like?"⁶⁷ were asked. Patterson gave no indication as to how the content of the interviews was recorded for study and collation. However, the study does contain an appendix of the eighteen

⁶⁴Enns, "Adjustment of Children from Central School," p. 62.

⁶⁵Virginia C. Patterson, "Case Histories of Missionary Children" (unpublished Master's thesis, Columbia Bible College, Columbia, South Carolina, 1956).

⁶⁶Patterson, "Case Histories of Missionary Children," p. ii.

⁶⁷Patterson, "Case Histories of Missionary Children," p. iii.

interviews, but no statement is made concerning whether they are verbatim or abbreviated.

The problems of adjustment reflected by this research centered around school life: (1) leaving home at an early age to attend school, (2) changing from a home-study type of educational program to a formal school, (3) problems associated with boarding school such as mismanagement on the part of the patrons, and (4) changing from boarding school to high school here in the States. The persons interviewed evidenced varying degrees of adaptability to the problem areas enumerated.

No attempt was made to establish any correlations within the research data; the material was studied by observation and conclusions were drawn from the frequency of similar responses. Patterson suggested that the maintenance of the family unit has a definite bearing upon emotional development of the children. Therefore, it seems best to keep them in boarding school on the field, at least until high school age since they would have opportunity to visit parents during vacation periods and because the mission schools seem to maintain more of a home-like atmosphere. However, it is recognized that each individual is different and therefore it is impossible to formulate a single program that would be ideal for all missionary children.⁶⁸

⁶⁸Patterson, "Case Histories of Missionary Children," pp. 45-48.

Campbell⁶⁹ conducted a study of the various types of educational programs available to foreign missionaries, together with some of the factors in missionary life which contributed to the choice of a particular means of education. Her study dealt with two basic problems: first, the psychological needs of the child and the importance of the family in meeting these needs. Second, the problem of education for the missionary child in an atmosphere or situation that will preserve the psychological unity of the family. The empirical research was based on a series of questionnaires, interviews and letters from missionary parents, missionary children, missionary teachers and mission boards. Only four missionary children were contacted. The results of the questionnaire are not tabulated in any form; they are simply incorporated into the discussion of the problems.

The conclusions of Campbell's study are that there is no substitute for parental influence in the life of the child. Where parental contact with the child is broken, a satisfactory substitute must be found. The problem for missionary families is one of establishing priorities, especially for the mother of the family. Rather than allowing the missionary work to disrupt family life, a compromise situation can usually be worked out so that the family is kept together in the work. Boarding schools on the field seem to be the best solution for educating the missionary child since this gives the family opportunity

⁶⁹ Ruth Naomi Campbell, "Rearing and Educating Children in a Foreign Environment" (unpublished Master's thesis, Fuller Theological Seminary, Pasadena, California, 1958).

to be together during vacations. However, this can be improved by an increased sensitivity to the emotional needs of the children on the part of the parents, teachers and mission officials.

Mark⁷⁰ made a similar study in an attempt to evaluate the educational methods used in relation to the psychological adjustment of the missionary child.⁷¹ The questionnaire method of gathering data was used. Conclusions presented were the result of observations made from the sixty questionnaires which were completed and returned.

Two basic psychological problems associated with existing educational practices on the mission field were singled out. The home study (correspondence) program lacks the competition of the classroom while the boarding school subjects the child to loss of parental influence and may result in a feeling of rejection on the part of the child. Adjustment problems, most of which are a result of the educational program used with the child,⁷² are grouped into four general categories--social, religious, academic and psychological.

The attitude of the parents is considered to be one of the key factors in preventing or alleviating extreme problems of maladjustment. Mark seeks to combine a wholesome parental attitude and a Christian philosophy of life as the keys to successful adjustment, though no

⁷⁰Leslie Earl Mark, "The Problem of Education for the Children of Missionaries" (unpublished Bachelor of Divinity thesis, Gordon Divinity School, Wenham, Massachusetts, 1955).

⁷¹Mark, "Education for Children of Missionaries," p. 7.

⁷²Mark, "Education for Children of Missionaries," p. 9.

definite conclusions are presented.

The problem for the evangelical missionary is to see that his child believes that God, the God of the Bible, is sovereign and loving, and that this faith becomes so predominant as to remove all persistent anxieties.⁷³

In reference to the problems of education for children of missionary parents, mission boards are not cognizant of the psychological aspects of the problem, though they may be aware of the geographical or financial implications. Further, missionary parents are not fully aware of the extent of the psychological problem. The one recommendation that is made is that candidates for the foreign field be given more instruction concerning problems associated with providing an education for their family before they are asked to commit themselves to a life of missionary service.⁷⁴

Walkwitz⁷⁵ conducted a study of educational problems and policies. This was an effort to observe the different means of education used and to correlate this with the policies of various mission boards. Material was gathered from interviews with missionaries, which were unstructured except as the respondents were asked to describe the problems of providing an adequate educational experience for the missionary children on the field in which they worked. These replies were collated by fields of service and similarities and differences were compared. The

⁷³Mark, "Education for Children of Missionaries," p. 45.

⁷⁴Mark, "Education for Children of Missionaries," pp. 47-48.

⁷⁵Roger W. Walkwitz, "The Academic Education of Missionary Children" (an unpublished Master's thesis, Columbia Bible College, Columbia, South Carolina, 1957).

principle factor of personality adjustment noted was the need for security on the part of the child. Since this is primarily the responsibility of the parents it should take precedence over academic achievement or opportunity.⁷⁶

A questionnaire was also sent to a number of mission boards asking for a response to five questions relating to the policy of the board in regard to education of missionary children. These replies were simply reported under the name of the mission or group. The replies were also collated to show the number of groups using similar means to meet similar educational problems.

The purpose of this thesis was primarily to report existing conditions. However, the recommendation is made that the mission board should have a clearly defined policy concerning recommended educational programs for the children of the missionary families.

Shouse⁷⁷ submitted a ten item questionnaire to a select group of graduates of Prairie Bible Institute, Columbia Bible College and Biola School of Missionary Medicine (1957-1961) who had professed a divine call to missionary service, yet had not gone to the field at the time the study was completed. The questionnaire was designed to show what factors were significant in turning potential candidates away from a missionary career. The replies to these questions were collated and

⁷⁶Walkwitz, "Education of Missionary Children," p. 84.

⁷⁷Donald Dean Shouse, "What Diverts Missionary Candidates from the Field" (unpublished Master's thesis, Columbia Bible College, Columbia, South Carolina, 1964).

reported verbatim under the major headings of family, spiritual, physical, economic, education, finance and organizational policy.

The responses to the question, "What one thing constituted the strongest influence to divert you from going to the mission field for God"⁷⁸ were quite varied. However, many of these responses indicated that there were definite interpersonal relationships that could divert a potential candidate from service or could recall a missionary family from the field.

One of the most recent publications dealing with the problem of missionary children reports an empirical research project undertaken by Beck.⁷⁹ The basic question for the research implies that the parents carry a significant responsibility for the personality development of the child. The topic discussed was "Parental Preparation of Missionary Children for Boarding School." The material for this project was obtained by asking three open-ended questions:

(1) What are the most serious problems facing the missionary child as he prepares for boarding school? (2) In which of these areas do parents most often fail? (3) What advice do you give missionaries with respect to this problem?⁸⁰

Respondents were mission executives, boarding school personnel, parents and students.

⁷⁸ Shouse, "What Diverts Missionary Candidates," p. 8.

⁷⁹ James Romaine Beck, Parental Preparation of Missionary Children for Boarding School (Taiwan, The Republic of China: MEIYA Publications, Inc., 1968), 66 pp.

⁸⁰ Beck, Preparation for Boarding School, p. 4.

It is evident that the writer recognized the problems connected with the boarding school type of education. However, instead of attempting to find a substitute, as both Livingston and Pearson suggest,⁸¹ this is an attempt to face the problem of separation from parental influence and to discover some answers for it.

Beck considered the problem a parental one. Consequently the discussion was divided into two parts, the first relating to basic philosophies held by the parents and the spiritual life of the family. These were discussed under the headings of "(1) relationship to God, (2) relationship to the child, (3) relationship to the school, and (4) their relationship to others."⁸² The second part of the discussion dealt with the efforts made by the parents to prepare their children and themselves for the adjustments occasioned by sending the children away to boarding school. Responsibilities and opportunities for preparation were considered as "(1) preparation for separation, (2) for new situations, (3) for new authorities, and (4) for spiritual problems."⁸³

In drawing conclusions from his study the author emphasized the complexity of the problem of child rearing, yet he was concerned that mission boards and mission schools assist the parents in every way possible.

⁸¹David Livingston and Arnal Pearson, "Should Missionary Children Be Sent Away?", Eternity, 19:4, April, 1968, p. 19.

⁸²Beck, Preparation for Boarding School, pp. 16-29.

⁸³Beck, Preparation for Boarding School, pp. 30-47.

Preparation . . . is essential if parents are to avoid contributing to their child's problem in adjusting to boarding school . . . mission leaders owe it to the next generation of missionaries, their own children, to prepare them for life in such a way that they too will share a burden for the needs of a lost and dying world.⁸⁴

⁸⁴Beck, Preparation for Boarding School, p. 55.

CHAPTER III

METHODOLOGY AND PROCEDURE

Rationale For This Study

Through the review of the material available for study in the field of psychological problems faced by the children of missionary parents, it has become evident that there is a definite need for empirical research in this field. The need is further evidenced by the fact that in December, 1968, Medical Assistance Programs, Inc., as a part of its annual convention, conducted a workshop to discuss the problem of mental health among missionary children.

The empirical research reviewed has been directed to specific groups as in the case of Parker,¹ Fleming,² and Enns,³ or to specific problems as was done by Beck,⁴ Campbell,⁵ and Walkwitz.⁶ None of these

¹Allen Ellsworth Parker, "An Analysis of the Factors in the Personality Development of Children of Missionaries" (unpublished Master's thesis, Divinity School, University of Chicago, 1936).

²Robert Leland Fleming, "Adjustment of India Missionaries' Children in America" (unpublished Doctoral dissertation, University of Chicago, 1947).

³Katharine Ann Enns, "Problems of Adjustment of Missionaries' Children from Central School in the Congo" (unpublished Master's thesis, The Biblical Seminary in New York, 1954).

⁴James Romaine Beck, Parental Preparation of Missionary Children for Boarding School (Taiwan, The Republic of China: MEIYA Publications, Inc., 1968), 66 pp.

⁵Ruth Naomi Campbell, "Rearing and Educating Children in a Foreign Environment" (unpublished Master's thesis, Fuller Theological

was directly concerned with the problem of personality development, but dealt with this incidentally as it was related to other problems under discussion. For these reasons the present research project was intended to deal primarily with the psychological problems of adjustment experienced by missionary children from a number of different mission boards, mission fields and mission schools.

Research Instrumentation

A questionnaire of one hundred thirty-five items was constructed (see Appendix A).⁷ Most of the items were multiple choice, designed to allow a wide range of response. To allow for further variability of response, five open-ended questions were incorporated into the body of the instrument and five open-ended questions were appended to the questionnaire as free choice options. The questions were designed to elicit responses relative to the socio-psychological adjustment of the respondent to (1) his family, (2) schooling in various situations, (3) peer group, (4) hetero-sexual relationships, (5) missionary work and (5) vocational choice.

In order to check the adequacy of the questionnaire, a pre-test was arranged using a preliminary copy containing one hundred sixteen

Seminary, Pasadena, California, 1958).

⁶Roger M. Walkwitz, "The Academic Education of Missionary Children" (unpublished Master's thesis, Columbia Bible College, School of Missions, Columbia, South Carolina, 1957).

⁷This work was done under the direction of Dr. William C. Cessna, Professor of Pastoral Counseling, Asbury Theological Seminary.

items. Subjects for this pre-test were five missionary children who were students or wives of students at Asbury Theological Seminary; wives of students who were themselves enrolled at Asbury College were excluded from this pre-test. These individuals were asked to complete the questionnaire, which required approximately one hour, and were then asked to give an oral critique of the questionnaire. The suggestions given, together with answers to the open-ended questions, were used as the basis for revision of the final questionnaire.

Collection of Data

The population chosen for this study was the total group of missionary children now enrolled at selected colleges in the United States. This group was selected on the assumption that the respondents would be able to answer the questions presented and, at the same time, judged to be young enough to be closely related to the experiences of the mission field. In attempting to establish contact with this group through the administrative offices of several colleges and one university, it was found that the necessary information is not kept by a number of schools. For this reason, the study was limited to the missionary children enrolled for the Spring term, 1969, at Vennard College, University Park, Iowa; Asbury College, Wilmore, Kentucky; Marion College, Marion, Indiana; and Houghton College, Houghton, New York. Although these colleges represent the same school of theological thought, it was found that the student bodies were sufficiently cosmopolitan to give a fairly broad range among the respondents.

The questionnaires were administered through the Dean of Students' offices. Instructions given were limited to the demographic section of the questionnaire and a brief explanation of the manner of choosing a best answer for the multiple choice sections. The purpose or significance of this program was not discussed beyond the cover letter which was supplied with each questionnaire (see Appendix A). While certain demographic information was requested for the purpose of establishing correlations, the identity of the individual respondents was not known. An identification number, only, was assigned to each questionnaire.

Analysis of Data

An attempt was made to examine correlations between selected items in the questionnaire using the Chi-square formula:

$$\chi^2 = \frac{N(a_1 b_2 - a_2 b_1)^2}{(a_1 + b_1)(a_2 + b_2)(a_1 + a_2)(b_1 + b_2)}$$

Variables compared were vocational choice compared with sex, vocational choice in relation to type of mission board, attendance at boarding school compared with relationships with parents, vocational choice in relation to parental attitudes toward discipline and vocational choice in relation to attendance at boarding school. These items were chosen because they had an adequate spread among the factors involved (a_1, b_1, a_2, b_2) to allow statistical analysis. Other comparisons were considered, but were not statistically analyzed because one or more of the factors was too small, due to the size of the sample.

Where statistical analysis was not possible, a frequency count was obtained and the data was subjected to a descriptive analysis. The data is presented in Chapters IV and V.

The Limitations of the Study

The primary limitation of the study is the size of the sample. An attempt was made to secure full cooperation of the missionary children known to exist in the population sample. There were forty-one students available among the four schools contacted; thirty-two responded to the questionnaire, a seventy-eight percent response. However, with this size sample, broad generalizations to the missionary population of the United States cannot be made.

This study was also limited in that only one of the participants was obviously maladjusted. In contrast, this group represented the families of missionaries with an average service record of nineteen years on the foreign field. The fact that these young people had arrived at college, and many of them were planning for some type of graduate study, was one indication of the level of personality adjustment achieved. This would have the effect of skewing the results of the survey.

A further limitation is implied by the fact that all of the participants were enrolled in college. A more representative group should include missionary children of college age who had not attempted college, or who had begun and later discontinued a college program.

CHAPTER IV

DESCRIPTIVE ANALYSIS OF DATA

I. FAMILY ADJUSTMENT

The Missionary Family

It is difficult to describe the average missionary family. However, some definite characteristics of the missionary family have emerged from this study, using the demographic data furnished by the respondents.

The participants in this study were students enrolled in four colleges: 56% (18) were males; 44% (14)¹ females. The families represented by this group have had missionary service in nineteen different foreign countries, some of them in more than one country.² These students were almost equally divided between denominational (14) and interdenominational (15) mission boards, with three persons listed in other categories.³ Since no attempt was made to identify siblings who participated in the study, there would probably be a slight variation in the ratio of denominational to interdenominational boards if it were possible to differentiate family groups.

¹Throughout the remainder of this study, where percentage figures are used, the actual number represented by the percentage figure will follow in parentheses. Percentages are rounded to the nearest whole number.

²See Table I.

³Appendix A, Questionnaire, Question #3, parts c and d.

The basic stability of the family life was attested by the fact that the parents of the respondents have given an average of 19 years of service to the cause of foreign missions.⁴ Of the group responding, only three indicated that there had been less than ten years of service (one of these families is now on furlough). Stability was also indicated by the current employment of the families; 91% (29) of the parents are now engaged in a ministry directly related to foreign missions. Of these, 24 are now on the field or on furlough, four are engaged in the administration of missionary work, one is a professor of Missions at a Bible College. Of the three remaining, one father is Academic Dean of a Bible College, one father is a pastor, one father is employed as a school teacher in order to assist the children of the family with their education. Ninety-seven percent of the parents are vocationally involved in Christian work.

During the years on the field these families evidenced a pattern of changing residences that would be approximately equivalent to the present mobile American society. Some families have not moved at all during their tenure, while others have had to move frequently. The ability of the family to adapt to new situations was indicated by willingness to move as the needs of the field demanded.⁵ The statistics also showed a wide range of locations and types of homes for the family

⁴This figure is slightly skewed because siblings were not differentiated. The years of service were counted for the family (both parents) rather than for each parent.

⁵In order to preserve the anonymity of the participants in this study, quotations from the questionnaires will not be footnoted.

residence. These, too, were dictated by the needs and conditions of the field.

The missionary families represented varied in size ranging from two to six children per family. The average number of children per family was four.

The educational goals of the respondents are another measure of family stability. All of the respondents expect to complete their college program: 59% (19) of this group did not indicate plans beyond college; one plans to complete seminary; the remaining 38% (12) plan to finish some kind of graduate program in preparation for their life work. To make these educational goals possible, 91% (29) of the students expect to finance their education, at least in part, by their own work. The willingness of the parents to be of assistance was apparent. However, the inability of the parents to assume the entire responsibility was indicated by the size of the families and by the wide range of financial programs available to the students.

Adjustment Within the Family

General Family Adjustment. In the completion of the questionnaire,⁶ each missionary child was asked to evaluate the home situation from which he had come, and his adjustment to it. A number of questions dealing with the concomitants of adjustment were included to assist the respondents in forming their evaluations.

⁶See Appendix A for complete questionnaire.

Since the family situation was judged to be crucial to a total life adjustment, the respondents were asked to evaluate their relationships to their parents and to their home life. In responding to question #102, "How would you describe your relationship to your parents during the years that you were growing up?", 81% (26) indicated either a loving or cordial relationship to their parents; 12% (4) marked satisfactory; while 6% (2) checked unsatisfactory. The responses to questions 103 and 104 were not significant for this study since there were no negative answers.

The over-all home life adjustment was also evaluated by the response of the child to the parental attitudes toward the child in the presence of guests. In answering, 88% (28) of the respondents indicated no change, while 12% (4) felt that the parents were more strict in the presence of guests.

A variety of answers were given to the open-ended question #1 at the conclusion of the questionnaire,⁷ "To what extent do you feel that your problems, as a child of missionary parents, are different from other people's problems?" These answers emphasized the fact that MKs are normal children, yet, because their parents are missionaries, they are expected to be models of behavior. The basic problems of adjustment are not essentially different, but the child is expected to be more independent at an earlier age. Exposure to the different cultures and the alternating between cultures also demands more adjustments.

⁷ See Appendix C for a more detailed listing of the responses to open-ended questions.

One of the respondents replied, "When my parents left me . . . to return to the field . . . I felt rejected inside . . . , " but another answered more positively, "I was separated from my parents, but never alienated from them" In response to question #3, "What recommendations would you make to missionary parents concerning their children?", a similar reply was "show them you love them and care" Another MK wrote, "It is so important that the child feels that he is really wanted by his parents and really loved for what he is."

Relationships with Father. A more specific relationship, with the father, was elicited by asking question #105, "How would you describe your relationship with your father during the years that you were growing up?" The replies for 97% (31) of the respondents indicated a relationship that was considered to be satisfactory; only one, unsatisfactory.

This relationship was further explored by question #117, "Have you felt that you could sit down and talk things over with your father?" The fact that lines of communication were open was indicated by the 47% (15) who answered "yes" and the 44% (14) who answered "sometimes." There were 9% (3) who replied "no."

One of the concomitants of this relationship was the father's attitude toward discipline. The following replies were noted: lenient or quite lenient, 16% (5); ambivalent, 19% (6); strict, 59% (19); and very strict, 6% (2). Related to the concept of discipline is the

parental expectation of the child. While the children were growing up, 6% (2) felt that these expectations tended to be too high and another 6% (2) replied that they didn't know what these expectations were. The remaining group, 87% (28), indicated that while expectations may have been high, they were attainable. As the children matured, 13% (4) felt that there was a change in the expectations of their father. In describing present expectations only one indicated that these were too high, while 6% (2) said that they really didn't know what their father expected of them and 37% (12) said expectations were about right.

The parent-child relationship was also explored by question #108, "How much time did your father spend with you as a child in recreational or leisure time activities?" The majority of the group, 75% (24) replied that this was adequate in their situation. However, of the remainder, 19% (6) considered this to be inadequate and 6% (2) thought that in their situation it was very inadequate.¹⁰

Relationships with Mother. The same pattern of questions was used to evaluate the child's relationship to his mother. The response to question #121, "How would you describe your relationship to your mother during the years that you were growing up?" showed that 94% (30) considered this to be satisfactory (loving, cordial, satisfactory), while 6% (2) reported that the relationship had been unsatisfactory. A similar spread of the responses was apparent for question #128, "Have

¹⁰ See Table V, p. 69 for comparison of attitudes toward father and toward mother.

you felt that you could sit down and talk things over with your mother?"

Those who answered positively represent 47% (15) of the group. A slightly smaller group of 41% (13) felt that this was possible at times, while 9% (3) answered "no." (One person did not respond.)

The attitude of the mother toward discipline, question #122, was somewhat different from that given for the father. A lenient attitude was checked by 16% (5), ambivalent by 34% (11) and a strict attitude was marked by 44% (14) of the respondents. (Two persons did not answer.)

The expectations which the mother communicated to her child, question #125, were reflected as being too high in 9% (3) of the cases and attainable or about right in 81% (26) cases. One person said the expectations of his mother were too low and one person responded that he really didn't know what was expected. (One person did not respond.)

Six of the respondents, 19%, indicated that there seemed to be a change in the mother's expectations as they were growing up. The present expectations of the mother for the children were reflected by the children as being attainable or realistic in 84% (27) of the cases, while 9% (3) indicated that they did not know what was expected of them. (Two persons did not answer.)

The involvement of the mother in the mission work was considered to be important to the home life of the family and to have some bearing upon the adjustment of the children in the family. Differences in policy on the part of the mission boards was expressed by the

respondents. In 9% (3) of the responses the policy indicated that the mother was expected to be a missionary first and a mother second; an opposing view, allowing the individual to be mother first and missionary second was expressed by 31% (10) of those responding. More than half, 56% (18) indicated that the role of the mother was determined by the family. Variations in the mother's involvement were expressed in terms of time commitment to missionary work. This was thought to be more than a half-time commitment by 37% (12) of the MKs. Another 37% (12) indicated this to be just half-time, while 26% (9) checked this as being less than half-time. The reaction of the children to the mother's involvement was noted in their response to an evaluation of the amount of time spent with the children in recreational or leisure time activities, question #124. This was judged to be adequate in 78% (25) of the replies, and inadequate in 16% (5) cases. (Two persons did not respond.)

Relationship to Siblings. It was noted that each of the participants in this study was a member of a family constellation which included one or more siblings. The respondents were asked to indicate birth order, but there was no indication of age range (difference in ages). The relationship between siblings was considered to be a factor in individual adjustment as it reflected the over-all adjustment pattern which prevails within the family.

To evaluate this relationship the question was asked (#93), "How would you describe your general relationships with your brothers

and sisters during this period (at home on the mission field)?" This was described as cordial by 22% (7), and friendly by 59% (19) of the respondents. An ambivalent relationship was marked by 13% (4) of the MKs and an occasionally unfriendly relationship was reported by 6% (2). Only 13% (4) of the respondents indicated that during these years at home they were in a situation where they played mostly with just their own brothers and sisters (question #54). The largest segment 44% (14), indicated that their playmates were chosen from all peer groups available including nationals, other missionary children and siblings.

Financial Adjustment

The matter of family finances was included in this study as an expression of the total adjustment achieved by the family unit, and because so many missionary children must assume a large financial responsibility because of separation from their families. One MK responded, "People's expectations of me are much higher than what is expected of other kids. I must be much more independent, especially financially, than other kids my age. I have much more responsibility."

Finances on the Field. In response to question #99, "During the time you were at home, were you aware of your family's finances?", 87% (28) indicated that they were at least occasionally aware of the family financial structure. There were 13% (4) who indicated that they were never aware of this part of family life. The family financial situation was judged to be adequate, in consideration of the conditions on the

field where the family lived by 97% (31) of the respondents. One person expressed the feeling that the financial support received by his family was inadequate. That the financial structure of the family has an effect on family activities was attested by the response to question #101, "Did the fact that you did have, or did not have adequate finances affect your family activities?" Eighteen percent (6) replied "yes;" 41% (13) said "no;" and 41% (13) responded that it did occasionally affect family activities.

Finances While on Furlough. It is a necessary corollary that when the missionary families return to the States for furlough, their living accommodations also change. Would the financial structure that was adequate on the foreign field be adequate for the homeland? That the children were slightly more aware of the family finances was indicated in that 97% (31) responded that they were at least occasionally aware of this part of family life. Only one person indicated that he was never aware of the family finances. The same proportion of persons, 97% (31), replied that the family finances were adequate considering the community in which they lived. One person felt that the financial support was less than adequate.

Adjustments While on Furlough

The responsibility for deputation services brought another series of adjustment opportunities to the MK. One student, in response to the question, "To what extent do you feel that your problems, as a child of missionary parents, are different from other people's problems?"

replied, "Adjust more often than most people to different ways of life."

The attitudes of the missionary children to this adjustment situation was indicated by their responses to a series of questions, one of which was #68, "Did you ever feel that you were 'all alone' that you did not belong here in the States?" There were 9% (3) who replied that they had often experienced this, while 31% (10) said that they had known this occasionally. The remaining 59% (19) seldom felt this way. A kindred experience was investigated in question #72, "During your furlough experiences, did you ever wish that you were 'back home' on the mission field?" To this question 47% (15) replied that they had felt this way frequently, while the remaining 53% (17) had felt this way occasionally. In spite of this frequency, only one MK said that he felt left out of things because of being an MK. However, 34% (11) had felt this occasionally. This rather negative response is somewhat offset by the answer to question #71, "Was it easy for you to make friends here in the States?" A good majority, 69% (22), replied "yes," while only two persons said "no." The remaining 25% (8) indicated that it was sometimes easy.

Parental involvement in deputation responsibility has an effect upon the amount of time available for family activities. The majority of the MKs, 56% (18), indicated that father had less time to spend with the family than while on the field (question #83). Only 19% (6) indicated that there was more time, while the other 25% (8) felt that it was about the same. In the case of the mother, only 16% (5) indicated

that there was less time available for family activities. The availability of more time was checked by 41% (13) while about the same amount of time was given by the remaining 43% (14).

In most cases the children of the missionary families assisted their parents with deputation services as they were able during vacation periods, or on the weekends. There were 22% (7) of the respondents who indicated that they did not assist in these services.

II. ADJUSTMENT TO SCHOOLING

The question of schooling for the children of missionary parents has been a long standing problem. It appears that there is no single simplistic solution to the problem, so missionary families have, of necessity, been forced to cope with the educational facilities or conditions wherever they lived. The purpose of this study is not an evaluation of the different educational programs available, but rather, an attempt to evaluate the problems of adjustment faced by the missionary child in making the transition from one mode of schooling to another. Five principle means of education, all of which were used to some extent by the respondents in this study are, namely (1) home study, (2) a mission school where the children live at home, (3) boarding school, (4) national school (one planned for and operated by nationals), and (5) an American type school (one planned primarily for the children of United States diplomats, businessmen and military personnel). A number of the respondents have had experience with more than one of these, both at the elementary level and in high school. The

The choice of educational approach is left to the parents in most cases (72% (23)). Field conditions was given as the determining factor by 19% (6) of the respondents, and the decision of the field committee was listed by 9% (3). The availability of an adequate school was cited as the most prominent factor influencing the choice of where the children were to be educated.

It was hypothesized that where the children were able to live at home while attending school the problems of adjustment would not be significantly different from those encountered by children in the United States. For this reason attention was focused upon the transition from home study to another type of schooling and upon the reaction of the MKs to boarding school.

Home Study

For students who studied at home, the Calvert School Correspondence Course was used more than any other program. In most cases the mother of the family was the teacher and only the children of the family studied together. However, some (7) indicated that other missionary children studied with them. While the choice of home study was primarily a matter dictated by the distance from the nearest school, eight (8) indicated that the parent's desire to keep the children at home was a contributing factor, with six (6) reporting that the desire of the child to remain at home was also a factor. Half of the respondents (9) who used the home study program felt it was not significantly different from "regular school," while four (4) thought it

was harder and four (4) thought it was easier.

In making the adjustment to a more formal type of schooling, only two (2) persons felt that they were not prepared for the change. However, fifteen (15) said that they were conscious of competition with other students when they made the change.

Boarding School

The importance of boarding school to the missionary family is demonstrated by the fact that 72% (23) of the respondents had some experience with boarding school on the mission field. Of those who attended boarding school, nine (9) first left home during the primary years (kindergarten through third grade); seven (7) first went away to school during the elementary years (grades four through six); four (4) had their first experience during the junior high school years, and two (2) for senior high school.

One of the primary areas of adjustment for the child attending boarding school was a parent substitute. Of the students who attended boarding school, 35% (8) said that it was easy for them to talk to the dorm parents, 39% (9) thought that it was easy on occasion and 22% (5) responded "no." However, of this group, 57% (13) indicated that they preferred to tell their troubles to another student rather than to talk to the dorm parents. There were 35% (8) who sometimes preferred this.

The importance of the parent substitute was also indicated in the write-in question by a student who said that the main problem of adjustment in being away from his parents was "getting along with

other children away from home who also had the same problems of getting along with 'old maid' teachers for 'parents' twenty-four hours a day for months at a time." The most frequently mentioned problem in this area was loneliness or homesickness. One person put this a bit more graphically by defining the problem of adjustment as "the emotional strain of not having any available and adequate person to talk over any minor problem."

Only two (2) respondents indicated that their boarding school living accommodations were not adequate. Other suggestions were made which were more relevant to the educational program than to the problems of adjustment faced by the students.

III. ADJUSTMENT TO THE PEER GROUP

Missionary children who attended boarding school found a peer group larger than that available to other MKs who used only a home study plan of education. Though the number of students living in the boarding home varied from nine to one hundred fifty, these were usually children of all ages, which gave each person an opportunity for friendships. Only three persons indicated that during these years of school they had only a few friends. On the other hand, twenty-two (22) persons said that they made friends easily.

Sports

Peer group sports are significant for the adolescent male because this gives him the competition that is necessary to test his

approaching manhood. The respondents to the questionnaire indicated that there was little difference between the sports available to them on the mission field and those in the States. This is partially due to the recent rise in popularity of soccer and the growing popularity of basketball in other countries of the world.

All of the respondents indicated that they had participated in group sports on the mission field. Only 6% (2) evaluated their performance as below average. Others considered their performance average or above. The value of this activity in preparation for peer group relationships in the States was indicated in that 38% (12) said that it was definitely a help, while another 38% (12) said that it was a partial help.

The need for sports with better coaching and more inter-scholastic competition was indicated by responses to the write-in questions.¹¹

Dating

The respondents were about evenly divided in the evaluation of their ability to establish heterosexual friendships within the peer group. In response to the question, "Was it easy for you to enter into a boy-girl friendship?", 47% (15) said "yes" while 47% (15) said "no." Two persons did not respond. In relating this definitely to the years spent on the mission field, the question was asked; "Do you

¹¹See Appendix C.

feel that your years spent on the mission field made any difference in the establishment of boy-girl friendships?" Responses showed that 47% (15) felt this made no difference, while 47% (15) said it made these friendships more difficult. The remaining 6% (2) said that friendships were easier. A related question was asked, "Have you ever felt that you were not prepared for the American way of life in reference to boy-girl friendships?" The response was "yes," 44% (14); "no," 41% (13); "uncertain," 16% (5).

Twenty-four responded to the question, "If you were of dating age while on the field, were you allowed to date national young people?" Six of these answered "yes," while eighteen answered "no." Comments indicated that the general policy of prohibiting missionary children from dating the nationals is related to a number of reasons including mission policy and national customs.

In responding to the write-in question, #79, (suggestions for improvement)¹² the respondents recognized that boy-girl relationships on the mission field were dictated in a large measure by the customs of the country, which cannot be ignored. There is, however, a responsibility contingent upon both the home and the school to provide wholesome opportunities for sex education and for heterosexual friendships where the youth can establish more casual friendships without fear of violating any taboo.

¹²See Appendix C.

IV. ADJUSTMENT TO MISSIONARY WORK

One of the measures of success of the parents is found in the commitment of the children of the family to the goals and ideals which the parents have held. All respondents to the questionnaire described their fathers as being deeply committed to missionary work. The mother was described by 81% (26) as being deeply committed, and by 19% (6) as being interested. This commitment was shared with the children to a lesser degree, as was indicated by the answer to the question, #92, "During the period of life where you were with your parents on the field, what was your attitude toward participation in mission sponsored activities?" There were 38% (12) of those responding who indicated strong approval and 59% (19) who accepted this type of activity. One person expressed disapproval. However, all participated in these activities. There were 19% (6) who were more active than national children of the same age; 56% (18) who participated in these activities about the same as national children of the same age; and 25% (8) who did less than the national children.

The adjustment of the missionary children to mission work was also reflected in their attitude toward other missionaries. A total of 75% (24) indicated that they had a respect for the position of other missionaries, while 22% (7) accepted their position.

The allegiance of the MKs to their parents was expressed in their response to question #59, "Did you have the feeling that your parents could do the work better than other missionaries or nationals?"

Twenty-eight percent (9) of the group said that they had felt this frequently and 50% (16) checked occasionally; 19% (6) marked feeling this seldom, and one person said that he had never felt this way.

V. ADJUSTMENT TO NATIONALS

The acceptance of the nationals among whom the missionary family was living by the children of the family was considered a measure of the adjustment of the children.

Peer Group

The MKs who participated in this study expressed a wholesome attitude toward the national children: 84.3% (27) considered national children to be equals. The remaining 16% (5) considered themselves superior to the nationals. Most of them visited national homes: 41% (13) frequently and 56% (18) occasionally. Only one person said that he never visited in the homes of nationals his own age. Play activities involved nationals for most of the MKs: 69% (21) indicated that they frequently played with national children and 28% (9) said that they did occasionally. Two persons replied that they never played with nationals.

Adults

Only one person said nationals were never employed in his home to assist with the housework. For the majority, 87% (28), this was an accepted thing. Even more evident was the acceptance of the adult nationals who were leaders in the mission work. Seventy-five percent

(24) indicated a respect for the position of such leaders, and 22% (7) accepted the position of these.

The acceptance of national families as guests was also quite common. Only one person said that national families were never guests in his home.

VI. ADJUSTMENT AS EXPRESSED BY VOCATIONAL CHOICE

Perhaps the most critical measure of the adjustment of the missionary child to missionary work was to be found in his readiness to accept the vocation of his parents. This was taken as the final measure of the success of the parents in implanting their own goals and visions in the lives of their children.

The question was asked, #130, "Do you expect to become a missionary?" Nearly half of the group (15) responded "yes"; 41% (13) were undecided and 19% (4) said "no." The opposite view was called for by the question #134, "Would you prefer a secular type career?" Thirteen percent (4) replied "yes"; 50% (16) said "no"; 38% (12) were undecided.

Three other questions were asked relative to vocational choice. In two of these the number of persons marking "undecided" remained constant with the two previously discussed questions. However, in relation to being willing to serve on the same field in which their parents have served, 75% (24) responded "yes," four were undecided and only two said "no."

CHAPTER V

IMPLICATIONS FROM ANALYSIS OF DATA

The data gathered in this study has been primarily examined by descriptive analysis rather than by statistical analysis. However, an attempt has been made to study correlations by use of the Chi Square test of significance for certain variables. Whether or not a change in the sample size or a change in the sampling techniques would change the significance of these correlations is not known. Since it is not possible to draw conclusions on the basis of this statistical analysis, some of the implications which appear to be warranted are presented.

I. FAMILY RELATIONSHIPS

General Adjustment

The general family life was studied in order to form a background for the adjustment of each of the individuals. The sex of the respondent does not appear to be statistically related to any of the variables studied. An example of this is the Chi square distribution of vocational choice and sex.

TABLE I
 VOCATIONAL CHOICE OF MK'S AS RELATED TO SEX¹

	MALE	FEMALE
Choice of Missions as Vocation	8	7
Missions Vocation Rejected or Undecided	10	7

The years of service given by the missionary family to their work was not found to be significantly related to any of the other variables studied.

The relationship of the type of mission board under which the family served is positively correlated with the vocational choice of the missionary children. Those respondents who indicated that their family was affiliated with an independent church or mission were classified with those serving under an inter-denominational board, for the purposes of this study.

¹The figures used in the following tables represent the number of persons indicating each choice.

TABLE II

VOCATIONAL CHOICE OF MK'S AS RELATED TO THE TYPE OF MISSION
BOARD UNDER WHICH THEIR PARENTS SERVE

	MISSIONS VOCATION ACCEPTED	MISSIONS VOCATION REJECTED OR UNDECIDED
Denominational Mission Board	3	11
Inter-denominational Mission Board	12	6

Chi square - 4.9 (corrected by Yates formula)

Significant at the .05 level

These data indicate that the children of missionaries serving under an interdenominational mission board or independent mission are more apt to choose foreign missions as a vocation than those whose parents serve under denominational boards. Of those who chose missions as a vocation, 20% represented denominational mission boards. Four times as many, 80%, represented the interdenominational group. Of those who rejected or were undecided about missions as a vocation, 65% of the group are from denominational missions, which is nearly twice the number that came from the interdenominational boards.

It is recognized that the group representing the interdenominational boards is larger; however, the ratio of the denominational group to the interdenominational group is more equal than is demonstrated in the vocational choice of the MK's. Total group ratio - 7:9 (denominational to interdenominational); missions vocation ratio 1:4; and non-missions vocation ratio 11:6. This finding may indicate an

attitude of commitment on the part of the parents which is basically different in the two groups. In some way, this attitude is carried over, or communicated to the children.

The relationship of the type of mission board to other variables was also studied. Variables for correlational study were (1) the father's attitude toward discipline, (2) the mother's attitude toward discipline, (3) time spent by the father with children and (4) time spent by the mother in missionary work. It was found that none of these was significantly related to the type of mission board.

The location of the family home and the style or type of house was reported as one of the items over which the family had no control, but rather was dictated by the needs and conditions on the field. Similar findings have also been supported by interviews with other missionary children not included in this study and have been accepted by the missionary families as part of the price to be paid for the privilege of preaching the Gospel.

The residence of the missionary family is related to the problem of education for the children. The availability of an adequate school was marked as being the most significant factor in the choice of where the children were educated, as noted in Table III.

TABLE III
FACTORS INFLUENCING WHERE CHILDREN WERE EDUCATED

	PRIMARILY	SOMEWHAT	NOT AT ALL
A. Geographical Location	8	15	9
B. Climate and Health Factors		5	27
C. Nearness of Other Missionary Families	4	14	14
D. Mother's Work Load as a Missionary	6	11	15
E. Availability of Adequate School	26	3	3
F. Language	11	9	12
G. Religious Influence	11	12	8
H. Cultural and Moral Attitudes	11	13	7

The mobility of the missionary family as demonstrated by the frequency of changes of residence on the field and the necessity for returning to the States for furlough seems to be related to a feeling of insecurity expressed by some of the respondents. One expressed it this way, "I have no home."

Some persons have expressed a similar feeling of insecurity due to being out of touch with American culture, particularly in reference to clothing styles. However, this does not seem to be as great a problem, according to the reporting group, as it was among the group studied by Fleming.² There was sufficient response in the written comments to indicate that there is a need on the part of missionary families to make a special effort to help the children keep in touch

²Robert Leland Fleming, "Adjustment of India Missionaries' Children in America" (unpublished Doctoral dissertation, University of Chicago, 1947).

with American culture so that there will not be the sense of aloneness felt by the child on his return to the States.

Although the respondents did not indicate conflicts in family life which were statistically significant, an implied conflict develops when the missionary family must establish priorities. While some of the comments indicated that the MK's wanted parents to spend more time with the children, a careful analysis of the data seems to imply that it is not so much the amount of time spent as it is the attitude that is expressed by the parents toward the children. Parental attitudes and responses should communicate to the children that they are loved, wanted and respected. Home life should be as normal as possible, even though both parents may be involved in mission work and one or both parents may be absent from home occasionally.

Relationship with Father

This study seemed to show a normal pattern of adjustment in the relationship established between the child and his father. Question #105 asked, "How would you describe your relationship with your father during the years that you were growing up?" The answers were:

- a. loving - 21
- b. cordial - 6
- c. satisfactory - 4
- d. unsatisfactory - 1

The majority of these would be considered satisfactory relationships. Of the group participating in the study, only one described this as an

unsatisfactory relationship.

In relation to answers given to other questions in the series (#106 - #116) and written comments that were made, there seems to be a need to evaluate the validity of the answers given to question #105. The father's attitude toward discipline, the father's expectations of the child, and the amount of time spent by the father with the child were correlated with other variables using the Chi square. None of these was found to be significant. This would seem to indicate either an ambivalence on the part of the respondent, or a hesitancy to express true feelings. Table IV gives a sample distribution.

TABLE IV
ATTENDANCE AT BOARDING SCHOOL COMPARED WITH
FATHER-MK RELATIONSHIP

	POSITIVE RELATIONSHIP WITH FATHER	NEGATIVE RELATIONSHIP WITH FATHER
Attend boarding school	8	15
Not attend boarding school	5	4

The data presented in this table indicates that children who attended boarding school found it more difficult to establish a positive relationship with their fathers to the point that one could sit down and talk things over with his father. Almost twice as many children who attended boarding school responded negatively, so that the ratio would be 15 negative to 8 positive. On the other hand, those who

did not attend boarding school were about equally divided, with a very slight preference on the positive. When the answers to these questions (#105 - #116) are evaluated in connection with the written comments, they do seem to indicate that there is, to some extent, a lack of rapport between the child of the missionary and his father. One respondent answered, "I didn't know him that well."

Relationship with Mother

Questions which indicated the relationship between the missionary child and his mother were evaluated statistically using the following variables: (1) vocational choice related to mother's attitude toward discipline, (2) vocational choice related to time spent by mother with child, (3) vocational choice related to mother's expectations of child, (4) vocational choice related to mother's relations with child, (5) type of mission board related to time spent by mother with child and (6) attendance at boarding school as related to mother's relations with child. None were statistically significant.

Interviews with missionary children prior to the construction of the questionnaire and discussion with the group of missionary children participating in pre-testing the instrument indicated that there would be a measurable difference in the relationship between the child and his mother and between the child and his father. A comparison of the data submitted does not reveal any marked difference. It is possible that these factors would become more apparent with a larger sample.

A comparison of responses toward each of the parents is presented in Table V.

Other Family Relationships

The significance of other family relationships such as family finances or the relationship of the MK to his siblings and their correlation with the total adjustment pattern of the individual was not established by this study.

The fact that 97% of the missionary children indicated an awareness of family finances both while on the field and while on furlough has two broad implications. First, the missionary family has demonstrated its ability to adjust to meet living standards dictated by financial resources with an ease that gives the children a sense of adequacy. Second, awareness of family financial resources indicates an involvement in total missionary life.

Six of the respondents reported that their relationships with siblings were ambivalent or occasionally unfriendly. Of these six persons, all replied that their father's attitude toward discipline was strict; all said that they could not sit down and talk with their fathers; five could not talk with their mothers; four could not establish boy-girl relationships easily. These results seem to indicate that for some missionary children there are intra-family tensions that inhibit normal relationships. This study did not indicate which variables are specifically related to these problems.

TABLE V
COMPARISON OF PARENTAL ATTITUDES TOWARD THE CHILD

	<u>FATHER</u>	<u>MOTHER</u>
MK's relationship to parents during early years.		
Loving	21	24
Cordial	6	4
Satisfactory	4	2
Unsatisfactory	1	2
Attitude of your parents toward discipline.		
Quite lenient	1	
Lenient	4	5
Ambivalent	6	11
Strict	19	14
Very Strict	1	
Time parents spent with you in recreational activities.		
Adequate	24	25
Inadequate	6	5
Very inadequate	2	
Parents expectations of you during early years.		
Expectations tended to be too high.	2	3
Expectations were high, but attainable.	16	12
Expectations were about right.	12	14
Expectations were too low.		1
I don't really know what was expected	2	1
Have your parents' expectations of you seemed to change?		
Yes	4	6
No	9	9
No noticeable change	18	16
Describe your parents' present expectations of you.		
Expectations are too high.	1	
Expectations are high, but attainable.	14	11
Expectations are about right.	12	13
I can surpass their goals.	3	3
I really don't know what is expected.	2	3
Have you felt that you could sit down and talk with your parents?		
Yes	15	15
No	3	3
Sometimes	14	13

II. ADJUSTMENT TO SCHOOLING

Home Study

A home study educational program was used to some extent by 59% (19) of the missionary children reported in this study. The Calvert system was used most frequently.

Among the significant factors in the choice of home study was the location of the family in relation to an acceptable school (see Table III, p. 65). Of the persons using the home study course, 42% (8) indicated that the desire of the parent to keep the child at home and 31% (6) said that the desire of the child to stay at home was considered. This seems to be related to the fact that for a part of the group, home study was used only in the lower elementary grades and kindergarten.

This study seems to indicate that the children involved had no problem of adapting to a more formal type of education other than the recognition of the added competition as they entered the class room situation. No effort has been made to secure grade reports or other data directly from the schools attended.

Boarding School

Beck³ presupposes the need for and the use of the boarding school as a means of providing for the educational needs of missionary

³James Romaine Beck, Parental Preparation of Missionary Children for Boarding School (Taiwan, The Republic of China: MEIYA Publications, Inc., 1968), 66 pp.

children. The extent to which boarding schools are used is indicated by 72% (23) of the participants in this study who had attended boarding school. The questionnaire did not elicit information concerning the preparation made by the parents for this separation from their children; however, Beck's findings⁴ indicate that the preparation of the parents is a necessary pre-requisite to the preparation of the children. The adjustment of the child to boarding school was considered significant to the total personality development since the child would be separated from the most significant persons in his life, his parents, and would be required to make necessary adjustments without the support of the familiar family group.

An attempt was made to correlate the variable of attendance at boarding school with other independent variables isolated in this study, including (1) vocational choice related to attendance at boarding school, (2) attendance at boarding school related to father's attitude toward discipline, (3) attendance at boarding school related to the amount of time spent by the father with his children, and (4) attendance at boarding school related to relationships with father. None of these was found to be significant. (See Table IV, page 66 for an example.)

The findings of this present study are not conclusive, but point to two areas of adjustment that are important in the life of the child. These are his relationships with the parental substitutes, or

⁴Beck, Chapter III, pp. 16-29.

dorm parents and his relationships with the peer group.

Written comments from the respondents list homesickness or loneliness as the primary problem of adjustment upon being away from their parents. For many of the students, 44% (10) of those who attended boarding school, identification with the dorm parents as parental substitutes seems to have been satisfactory. However, the remainder chose to select a parental substitute from among the peer group rather than the dorm parents, indicating that they preferred to talk things over with one of their peers. (See Appendix C.) Ideally the dormitory parents should be a married couple who have had children of their own and who have a minimum of other responsibilities so that time can be given to the boarding children. The need was expressed to have someone with whom the children can talk and with whom the children would feel free to talk.

The importance of parental preparation of the child for boarding school, and the value of the maintenance of regular contact, by mail, with the children while they are away was indicated by comments such as the following: "My mother wrote to us at least three times each week." "Write to them very often and tell them more than just what has happened that week but also show them love and consideration."

Attendance at boarding school was compared statistically to other variables studied, however none of these was found to be significant. Except as may be indicated in Table IV, page 66, those who did have the experience of attending boarding school seem to be equal to their peers in other areas of life adjustment.

III. PEER GROUP

The relationship of the missionary child to his peer group was evaluated in three different settings: his adjustment to boarding school, his adjustment to national children, and his adjustment to a peer group upon returning to the United States. The missionary child is frequently placed in a state of actual apartness by separation from his family and/or a state of psychological or imagined apartness from those who surround him.

Relationship with Nationals

Peer group relationships with nationals was reported in terms of group play, visits to homes of nationals, establishment of friendships, and use of national language. Since only two persons reported that they did not use the national language with a peer group and only one reported never having visited in the homes of national friends, it is assumed that the nationals were accepted as equals, as reported by 84% (27) of the respondents.

Boarding School

Boarding school has been important in the lives of most missionary children (72% (23) in this study) because it affords the opportunity for a peer group relationship with other American children. The importance of this relationship is emphasized by 56% (13) of the group who lived in boarding school who reported that they would prefer to discuss their own problems with a peer rather than to discuss them with

the house parents.

Though a quasi-family relationship is assumed in the boarding school, an unnatural rigidity in the boy-girl relationships is enforced for a number of reasons, including local cultural patterns and the wide range of standards held by the denominational groups represented (see Appendix C). Such rigidity tends to deny the adolescent youth a normal opportunity for the establishment of friendships which would be preparatory to American dating practices. The written comments of the MK's indicate that they consider hetero-sexual peer relationships to be important. An unsolved problem for parents and boarding school personnel is whether it is possible to develop a more realistic attitude toward sex education for youth, and at the same time maintain an attitude toward dating which is consistent with the Christian testimony of the missionary family and consistent with the customs of the country of residence.

Peer Group Relations in the United States

It is evident from the data that there are moments of nostalgia when all missionary children feel a deep longing to return to the foreign country which had been home. In spite of this, few of the respondents reported any significant problems in the establishment of peer group relationships in the United States. The only area reported which seemed to cause any concern was in hetero-sexual friendships; 44% (14) of the respondents felt that they were not prepared for such relationships.

The use of team sports and group games among missionary children on the field was reported as being adequate preparation for that type of activity in the States.

IV. ADJUSTMENT TO MISSIONARY WORK

The missionary children participating in this study made several comments which could be summarized by saying, "Don't expect the child to be a little missionary." He is still a normal child and will be just as mischievous and energetic as any other boy his age; therefore he should not be expected to be more mature than he is. In spite of the general global feeling, one of the respondents reported a negative attitude toward missions work during the time he was on the field with his parents. Others reported a keen sense of appreciation for the opportunity to be made a part of the ministry undertaken by their parents.

This study does not show participation in or interest in the missions work as being related to any other factors in the life of the missionary family to a degree that is statistically significant. Variables that were thought to have some significant relationship to participation in missionary work, both on the field and while on furlough, were (1) the type of mission board, (2) vocational commitment of the child, (3) attendance at boarding school, (4) relationship with the parents, and (5) time spent by the parents with the children. These were tested using the Chi square but were not found to be significant.

All of the respondents reported the commitment of their parents to the missionary vocation as being very high. In answering question #107, "How would you describe the attitude of your father to the missionary work?", everyone checked "deeply committed." This may be due to bias of the group that would change with a larger sampling or there may be some question of the validity of the answer, which would also vary in a different sampling.

All of the respondents reported participation in missionary activities and 78% (25) also reported participation in deputation responsibilities. These activities were not felt to be a hindrance to peer group relationships. However, some of the participants felt that there were times when more was expected from them in reference to conduct and Christian witness by adults whom they encountered than was expected of their peers who were not children of missionaries.

V. VOCATIONAL CHOICE

For purposes of this research, vocational choice of the child of the missionary is viewed as one expression of his commitment to or rejection of the life goals adopted by his parents. There has been no attempt to compare this study with other studies of vocational choice which may establish a basis for comparison of the percentage of children who follow the vocation of their parents. It is also recognized that in making vocational choices there are variables operating which were not measurable with the size of the group studied.

Vocational choice was compared with other variables using the

Chi square test of significance. None of these was found to be significant except vocational choice as it is related to the type of mission board under which the parents serve (see Table II, page 62). Some of the other correlations suggest areas of further study and seem to indicate that a larger sample could produce significant findings in these relationships.

TABLE VI
VOCATIONAL CHOICE OF MKS AS RELATED TO MOTHER'S
ATTITUDE TOWARD DISCIPLINE

	MISSIONS VOCATION ACCEPTED	MISSIONS VOCATION REJECTED OR UNDECIDED
Ambivalent or Lenient Mother	9	7
Strict Mother	6	10

The data presented in Table VI, though not statistically significant, seem to indicate that there is a slight correlation between the attitude of the mother toward discipline and the vocational choice of the children. The children where the mother was lenient or ambivalent in her discipline are more apt to choose missions, while those who are reared in a home where the mother is strict are more apt to reject missions. The child is apt to choose the missionary vocation nine out of sixteen times in a lenient home, where the same choice would be made only six out of sixteen times in a strict home.

This data needs to be considered carefully since it is not strongly corroborated by other findings in this study. The attitude

of the parents toward discipline does not seem to be related either positively or negatively to any other factors to a degree that is statistically significant.

TABLE VII
VOCATIONAL CHOICE OF MKS AS RELATED TO ATTENDANCE
AT BOARDING SCHOOL

	MISSIONS VOCATION ACCEPTED	MISSIONS VOCATION REJECTED OR UNDECIDED
Attend Boarding School	9	14
Not Attend Boarding School	6	3

Again the data presented in Table VII is not significant but seems to indicate that children who have attended boarding school are more apt to reject missions as a vocation, while those who have not attended boarding school are more apt to choose missions as a vocation. Among the students who did not attend boarding school, the choice of missions as a vocation was twice as great as the rejection of missions, or a ratio of 2:1 in favor of the missionary vocation. The children who attended boarding school rejected the missions vocation at a ratio of 14:9. Other comments concerning the adjustment of the children to the boarding school situation indicate a certain dissatisfaction with this plan of education but none of these variables were statistically significant.

Questions #130-134 have been condensed and the answers presented

in tabular form (Table VIII). It will be noted that there is little variation between 130 and 134, the two questions about the respondents' commitment to a missionary vocation. In reference to the place of ministry and the type of ministry there seems to be more of a willingness to consider a missions-related vocation.

TABLE VIII
VOCATIONAL CHOICE OF MKS

	Yes	No	Undecided
130. Definitely committed	15	4	13
131. Consider same field	24	2	4
132. Prefer different field	3	15	13
133. Prefer different ministry	10	11	11
134. Prefer secular career	4	16	12

Little comment was received from the respondents concerning vocational choice. From those who expressed a firm decision, there seemed to be a consistent pattern of commitment to missionary work in response to a divine call. In fairness to those who are not yet committed to this type of vocation it needs to be said that a willingness to accept such a call was indicated. Only 13% (4) of the group stated definitely that they were interested in a secular career. It is also to be remembered that college students are often ambivalent until graduation.

CHAPTER VI

SUMMARY AND RECOMMENDATIONS

Summary

This is a study of thirty-two children of missionary parents who have lived on the mission field with their parents and are now enrolled in college in the United States. The study was undertaken as a pilot project to discover significant problem areas that would require each individual to make some form of psychological adjustment in order to preserve or to enhance his emotional health. These adjustments were thought to be in relationship to the home, to their parents, to school, to friends and to vocational choice. The reaction of the participants to these situations was elicited by means of a questionnaire containing one hundred thirty-five items of a multiple choice type. In addition, there were five free choice discussion-type questions.

Though this study may have been inadequate from a methodological standpoint, a descriptive analysis of the data indicates that the child of missionary parents is subjected to problems of adjustment not faced by his American-reared peer. These problems arise out of residence in a foreign country, attendance at boarding school from an early age, and moving from culture to culture. In spite of the fact that these problems are recognized, the overall adjustment of the individuals in the population sample is indicated by educational objectives and vocational choice.

Results of this study have indicated that the respondents were able to make satisfactory adjustments to home life on the mission field, accepting such factors as change of residence and limited family finances as a normal part of life.

Relationships within the family group were reported to be generally satisfactory. The persons contacted reported normal reaction patterns to siblings and to the mother. Parental authority was also accepted even though, in some cases, it was reported to be authoritarian. In reporting relationships with the father, there was some indication of lack of rapport, or inability to communicate, between parent and child. This was attributed to separation for schooling or to the father's overinvolvement with his missionary work, however specific factors were not isolated.

Although several different means were used to provide schooling for the children, the adjustment to each situation seemed to be satisfactory so that the group studied is now functioning satisfactorily with a peer group of comparable chronological age here in the States. The matter of providing adequate house parents for boarding schools was indicated as a concern by a large number of students who had attended boarding school.

Adjustments to peer groups, composed of either nationals or Americans, was reported to be satisfactory by all of the respondents.

The responses to vocational choice is considered significant in that the majority of respondents indicated a definite choice of

missionary work as a vocation, or a willingness to consider such a choice. The one correlation factor which proved to be statistically significant was the type of mission board under which the parents served compared with the vocational choice of the child. More young people representing interdenominational boards chose missionary work as a vocation than did those from families representing denominational boards.

Recommendations for Further Study

It has been noted that the population sample for this study was too small to allow any significant statistical correlation between independent variables. It is suggested that the research instrument be refined, further control be established by the inclusion of a standardized psychological test and the study be replicated with a larger population and sample.

Rather than attempting to use college registration rolls, it is suggested that the personnel department of several mission boards be contacted for the names and location of MKs studying in the States. This would give the advantage of a more diverse group in relation to the type of mission board and it would allow the inclusion of students attending state universities and a wider range of private colleges as well as persons of college age who may not be enrolled.

It is recommended that a similar study be done among missionary children of high school age. The value of this study would be that it would include children who may not be interested in attending college.

This group could be established by contact with boarding high schools here in the States and on the foreign fields as well as contacting the mission boards for names and addresses of families in the States on furlough who would have children of high school age.

This study pointed to the relationship between the type of mission board and the vocational choice of the children as being significant. This will need additional study to either verify or nullify this hypothesis. In the event that this proves to be true, the reasons causing this disparity between the two groups would need careful consideration.

Recommendations for Mission Boards

The majority of the respondents who participated in this study were either born on the mission field, or went to the field prior to age five. The number of persons who went to the foreign field between the ages of ten and fifteen was too small to make a statistical correlation possible. However, it did seem that those who went to the field at an early age made a better adjustment. It seems best, in the light of this, to recommend that families with older children not be sent to the field. In cases where such a family is needed and available, some special effort is deemed advisable to orient the family to the field and some provision made among personnel on the field so that the incoming group of children will be given opportunity to adjust adequately to their new home.

It is recognized that educational programs are in a large

measure dictated by field conditions. Where a mission school is not available so that the children could live at home, it is recommended that the mission boards advocate the use of a home study plan of education for children in primary grades. This would mean that the responsibilities of the mother for missionary work would need to be re-evaluated in reference to her family commitments.

It is further recommended that the mission boards expand programs of orientation to include consideration of the responsibilities of the parents to their family as well as to the missionary work.

Recommendations for Parents

No amount of rationalization can relieve the parents of their responsibility to the family, even if it is to engage in missionary work. It then becomes the duty of the parents to adequately care for both areas of responsibility. It is recommended that missionary parents take a realistic view of this matter of life adjustment which has been a problem to many.

It is recommended that parents be consistent, careful and thorough in the preparation of their children for the experiences that will take them away from the protection and influence of the family circle. This study indicates that when the child is adequately prepared at home, adjustments will be easier away from home.

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APPENDIX A
THE QUESTIONNAIRE

QUESTIONNAIRE
FOR
CHILDREN OF MISSIONARY PARENTS

This testing instrument is designed to help discover some of the reasons for success in facing life situation, as experienced by missionary parents and their families.

It is hoped that this study will make possible a more effective orientation and guidance program of missionaries. With this in view, this study has the support of several mission boards, churches, colleges and seminaries who are concerned with the preparation of missionary candidates and the preservation of missionaries on the field.

Your questionnaire will be anonymous, if you wish. In the event that you would like to follow this study we would appreciate having your name.

There is no right or wrong answer. We are interested in knowing how you faced some of these situations. Please be as objective as possible in answering the questions.

Thank you for your cooperation.

1. Age _____ Sex _____ Date _____ School _____
 2. In what country did your parents serve as missionaries? _____
 3. Are your parents serving (did your parents serve) under: (Please give the name of the organization or church.)
 - a. a denominational board _____
 - b. an interdenominational board _____
 - c. an independent mission _____
 - d. other (please specify) _____
 4. How many years of service have your parents given to this work? _____
 5. Are your parents now serving on the field? Yes _____ No _____
 6. Are your parents now on furlough? Yes _____ No _____
 7. Are your parents now engaged in a homeland ministry? Yes _____ No _____
 8. What is your father's present occupation or position? _____
 9. If your parents have not continued their foreign mission ministry, will you please indicate the principle contributing factor for this change (such as finances, health, etc.).

 10. List by F - M, in order, the children born to your parents. Draw a circle around the letter that represents yourself.

 11. At what age did you first go to the mission field?

Born there	_____	Age 6 to 8	_____
Prior to age 3	_____	Age 9 to 13	_____
Age 3 to 5	_____	Age 14 or over	_____
 12. During the years of your residence on the field, where were your parents located the majority of the time? If the time was about equally divided among different areas, check those which apply to you.
(The terms "city" and "town" are to be defined according to the usage on the field where you lived - not according to American standards.)

Pioneer field or station	_____	Established field or station	_____
Country	_____	City	_____
Country town	_____	City suburb	_____
- The following questions relate to your schooling. Answer those that apply most appropriately to your situation.
13. Who determines where the missionary children are to be educated?
 - a. Mission board policy _____
 - b. Parents _____
 - c. Field conditions _____
 - d. Field committee _____

14. Where did you attend school for your elementary education?

Indicate how many years you were in school in each situation:

- a. At home on the field _____
- b. In a mission school on the field _____
- c. In a national school. (One planned for and operated by nationals) _____
- d. In an American school. (Planned for American students) _____

15. Where did you attend high school?

How long?

- _____ a. At home on the mission field _____
- _____ b. In a mission school on the field: _____
 - _____ located near home _____
 - _____ a boarding school away from home _____
- _____ c. Returned to the homeland for education _____
- _____ d. In a national school on the field _____
- _____ e. In an American school on the field _____

(This category should be checked if you were educated in India or another country where British schools are provided for children of Missionaries and Diplomats.)

16. How much did the following factors influence where you were educated?

- | | primarily | somewhat | not at all |
|--|-----------|----------|------------|
| a. Geographical location | _____ | _____ | _____ |
| b. Climate and health factors | _____ | _____ | _____ |
| c. Nearness of other missionary families | _____ | _____ | _____ |
| d. Mother's work load as a missionary | _____ | _____ | _____ |
| e. Availability of adequate school | _____ | _____ | _____ |
| f. Language | _____ | _____ | _____ |
| g. Religious influence | _____ | _____ | _____ |
| h. Cultural and moral attitudes | _____ | _____ | _____ |

Education at home:

17. Who was your teacher?

- _____ a. Mother
- _____ b. Another missionary, not a trained teacher
- _____ c. Someone prepared as a teacher
- _____ d. Other (Please specify) _____

18. What was the course of study used? _____

19. What factors influenced the choice of the home study type of education?
(Mark more than one if they apply in your situation.)

- _____ a. Location of the nearest school (too distant)
- _____ b. Finances
- _____ c. Parents desire to keep children at home
- _____ d. Desire of child to remain at home
- _____ e. Other (Please specify) _____

20. About how much of each day was occupied by schooling? (In comparison to what is generally considered a normal school day.)

- _____ a. Less than one-half
- _____ b. About one-half
- _____ c. A normal school day
- _____ d. Other (Please specify) _____

21. In your home-study program, how many children studied together?
- ☐ a. Only children of your own family
 - ☐ b. Children of your own family and children of other missionary families
 - ☐ c. Other (Please specify) _____

22. Did you find the home-study program comparatively easy?
- ☐ a. More difficult than "regular" school
 - ☐ b. About the same as other schooling
 - ☐ c. Easier than other schooling

Education away from home. (Do not include here education in the United States.)

23. At what period did you first go away to school?
- ☐ a. Primary school (grades kindergarten through third grade)
 - ☐ b. Elementary school (grades four through six)
 - ☐ c. Junior high school (grades seven through nine)
 - ☐ d. High school

24. How far was it from where your parents were, in terms of miles? _____
In terms of hours of travel? _____

25. How frequently were your parents able to visit you at the school during the school term?
- ☐ a. Not at all
 - ☐ b. At irregular times
 - ☐ c. About once each month during the school year
 - ☐ d. Other _____

26. How frequently were you able to return home during the school year?
- ☐ a. At irregular, infrequent times
 - ☐ b. About once a month
 - ☐ c. Only for vacation periods (as Christmas and Summer)
 - ☐ d. Other _____

27. Where did you live while attending school?
- ☐ a. Mission boarding
 - ☐ b. Boarding school not operated by the mission
 - ☐ c. Other (Please specify) _____

If you attended boarding school:

28. Was the home where you lived separate from the school? _____

29. About how many children lived in the home? _____

30. Were the children of all ages? _____ Mostly children your age? _____
Mostly children younger than you were? _____ Mostly children older
than you were? _____

31. If the school was separate from the home - about how many children were enrolled
- In the grade school _____
- In the high school _____

32. When you changed from a "home study" type of schooling to the classroom type, were you prepared for this change?
- Yes _____ No _____ At times _____

33. Were you conscious of competition with the other students when you entered the more formal school program?
Yes _____ No _____ At times _____
34. Were you concerned that you would not make good grades in your schooling?
Yes _____ No _____
35. What was the main problem of adjustment which you faced personally in being away from your parents?

While you were away at school:

36. Did you seem to make friends easily? Yes _____ No _____
37. How many friends did you have? (Besides members of your own family)
Just a few _____ Quite a few _____ A large group _____
38. Did any one person or clique seem to dominate the school life? (As an older child)
Yes _____ No _____ Not apparent _____
39. Was it easy for you to talk to your house parents? (Dorm mother?)
Yes _____ No _____ Occasionally _____
40. Did you prefer to "tell your troubles" to another student than to talk to the house parents?
Yes _____ No _____ Sometimes _____
41. Did you feel like your house parents were really interested in you?
Yes _____ No _____ Not sure _____
42. Do you feel that your living accommodations were adequate?
Yes _____ No _____
43. Based on your experience, what should be done to improve schooling conditions on the field where you were?

44. What sports did you play while in school?
Grade School _____
High School _____
45. How would you evaluate your performance in sports?
Above average _____ Average _____ Below average _____
46. Did you play the same games on the field that you would play here?
The Same Ones _____ Different Ones _____
47. Did your sports and play activities on the field prepare you to participate in sports activities here in the States?
Yes _____ No _____ Partially _____
48. Would you suggest ways that recreation on the field could be improved?

49. How do you feel now about meeting new people?
_____ a. Difficult to make new friends
_____ b. Easy to make new friends
_____ c. Depends upon the circumstances, at times easy, at times difficult.
50. Do you feel comfortable in a small group of people your own age?
a. In a familiar group Yes _____ No _____
b. In a strange group? Yes _____ No _____
c. In a group made up of both friends and strangers? Yes _____ No _____
51. Is it easy for you to meet new, unfamiliar situations (such as a change of schools)?
Yes _____ No _____ Undecided _____
52. How did you (how do you plan to) finance your education:
a. High School:
_____ Parents' support
_____ Mission board gifts
_____ Loans (from any source)
_____ By your own work
b. College:
_____ Parents' support
_____ Mission board gifts
_____ Loans (from any source)
_____ Scholarship aid
_____ By your own work
53. While on the field, did you live near other missionary children of your own age?
Yes _____ No _____ Sometimes _____
54. With whom did you play most of the time?
_____ National children _____ Mixed
_____ Missionary children _____ Your own brothers and sisters
55. What was your attitude toward the national children?
_____ Considered them as equals
_____ Considered myself superior
_____ Considered nationals superior
56. Did you visit the homes of nationals your own age?
Frequently _____ Occasionally _____ Never _____
57. How were you treated in the homes of the nationals?
As an equal _____ As a special guest _____
58. What was your relationship to other leaders in the mission, besides your parents?
a. National Workers (Check one)
_____ Respect for their position
_____ Acceptance of their position
_____ Rebellion against their position
b. Other Missionaries (Check one)
_____ Respect for their position
_____ Acceptance of their position
_____ Rebellion against their position
59. Did you have the feeling that your parents could do the work better than other missionaries or nationals?
Frequently _____ Occasionally _____
Seldom _____ Never _____

How would you describe your experiences upon returning to the States?

60. Were you conscious of styles in clothing while on the field?
Yes _____ No _____ Sometimes _____
61. Did your parents make special efforts to be sure that you were dressed
"in style?"
Yes _____ No _____ Sometimes _____
62. When you returned to the States for furlough, were you aware of any
difference in dress or manners between yourself and American young
people your age?
Pronounced difference _____ Moderate difference _____ No difference _____
63. When you returned to the States, did you feel like a stranger?
Yes _____ No _____ Occasionally _____
64. While you were on the field, did you adopt the national language or dialect?
Regularly _____ Occasionally _____ Not at all _____
a. For use at home _____
b. For use at school _____
c. For use with peer group _____
65. Did the use of English seem strange to you upon returning to the States?
Yes _____ No _____ Occasionally _____
66. During the furlough periods, were you aware of the family finances?
Always _____ Occasionally _____ Never _____
67. Were your family finances adequate, considering the community in which you
lived during furlough?
Very adequate _____ Just adequate _____ Less than adequate _____
68. Did you ever feel that you were "all alone" - that you did not belong here
in the States?
Often _____ Occasionally _____ Seldom _____
69. Where did you live during your furlough years?
_____ a. With relatives
_____ b. In residence provided by the mission
_____ c. In residence of your own choosing
70. Did you feel that because you were an MK that it made any difference in the
establishment of friendships?
Yes _____ No _____ Sometimes _____
71. Was it wasy for you to make friends here in the States?
Yes _____ No _____ Sometimes _____
72. During your furlough experiences, did you ever wish that you were "back
home" on the mission field?
Frequently _____ Occasionally _____ Never _____
73. Did you ever feel that because you were an MK that you were left out of things?
Frequently _____ Occasionally _____ Never _____

74. Was it easy for you to enter into a boy-girl friendship?
Yes _____ No _____
75. Do you feel that your years spent on the mission field made any difference in the establishment of boy-girl relationships?
_____ a. no difference
_____ b. more difficult
_____ c. less difficult
76. If you were of dating age while on the field - were you allowed to date national young people?
Yes _____ No _____ Occasionally _____
77. Was it easier for you to make friends with the nationals among whom you were reared, or with the American young people?
Nationals _____ Americans _____ No difference _____
78. Have you ever felt that you were not prepared for the American way of life in reference to boy-girl friendships?
Yes _____ No _____ Uncertain _____
79. What are some of the things that could be done in the situation where you were reared that would improve preparation for American dating patterns?

80. While on furlough, did you assist your parents in deputation services?
Vacation periods _____ Week-ends _____ Not at all _____
81. Do you feel that you were given preferential treatment as an MK?
a. By adults? Yes _____ No _____
b. By children or youth your own age? Yes _____ No _____
82. What effect has your participation in deputation services had on friendships with other persons your own age?
_____ a. Made friendships easier
_____ b. Made friendships more difficult
_____ c. No noticeable effect
83. Because of deputation responsibilities, how much time have your parents had to spend with their family?
Father: More than while on the field _____
Less than while on the field _____
About the same _____
Mother: More than while on the field _____
Less than while on the field _____
About the same _____

While you were living at home on the mission field:

85. Did you live in a national type of home (about equal to the other homes of the community)? Yes _____ No _____
86. Did you live in a mission compound? Yes _____ No _____
87. Was your home in close proximity to national houses, or were you closer to other missionary homes? Nationals _____ Missionaries _____

88. How often did your family change residences while living on the field?
____ a. Not at all between furloughs
____ b. About every two years
____ c. About every year
____ d. More often than every year
____ e. Other (Please explain) _____
89. Were nationals employed in your home to assist with the housework?
Yes _____ No _____ Occasionally _____
90. Did you attend mission services with your parents (foreign language church services)?
Regularly _____ Occasionally _____ Not at all _____
91. Did you participate in mission services on the field (foreign language church services)?
____ a. More than national children of your age
____ b. About the same as national children of your age
____ c. Less than national children of your age
92. During the period of life when you were with your parents on the field, what was your attitude toward participation in mission sponsored activities (literature distribution, gospel meetings, etc.)?
____ a. Strongly approved _____ c. Disapproved
____ b. Accepted _____ d. Strongly disapproved
93. How would you describe your general relationships with your brothers and sisters during this period?
____ a. Cordial _____ c. Ambivalent
____ b. Friendly _____ d. Occasionally unfriendly
94. Did you play with national children?
____ a. Very frequently _____ c. Occasionally
____ b. Frequently _____ d. Never
95. Were national families guests in your home?
____ a. Very frequently _____ c. Occasionally
____ b. Frequently _____ d. Never
96. Were other missionary personnel living with your family?
____ a. For long periods of time
____ b. For short periods of time
____ c. Never
97. Were other missionaries guests in your home?
____ a. Very frequently _____ c. Occasionally
____ b. Frequently _____ d. Never
98. Were you conscious of any change in the attitude of your parents toward you when visitors or guests were present?
More lenient _____ About the same _____ More strict _____
99. During the time you were at home, were you aware of your family's finances?
Always aware of this _____ Occasionally _____ Never _____
100. In consideration of the living conditions on the field, how would you evaluate your family's finances?
Very adequate _____ Just adequate _____ Inadequate _____

101. Did the fact that you did have, or did not have adequate finances affect your family activities?
Yes _____ No _____ Occasionally _____
102. How would you describe your relationship to your parents during the years that you were growing up?
Loving _____ Cordial _____ Satisfactory _____ Unsatisfactory _____
103. How would you describe the atmosphere of your home as a child (the attitude of your parents toward themselves, their family and the work)?
_____ a. Cordial _____ c. Unsatisfactory
_____ b. Satisfactory _____ d. Unfriendly
104. How would you describe the relationship of your parents to each other?
_____ a. Loving _____ d. Unfriendly
_____ b. Tolerant _____ e. Hostile
_____ c. Friendly
105. How would you describe your relationship with your father during the years that you were growing up?
_____ a. Loving _____ d. Unsatisfactory
_____ b. Cordial _____ e. Unfriendly
_____ c. Satisfactory
106. What was the attitude of your father toward discipline in the family?
_____ a. Quite lenient _____ d. Strict
_____ b. Lenient _____ e. Very strict
_____ c. Ambivalent
107. How would you describe the attitude of your father toward the missionary work?
_____ a. Deeply committed _____ c. Ambivalent
_____ b. Interested _____ d. Disinterested
108. How much time did your father spend with you as a child in recreational or leisure time activities?
_____ a. Too much _____ c. Inadequate
_____ b. Adequate _____ d. Very inadequate
109. Did your father's work take him away from his family (extended trips for overnight or longer)? Yes _____ No _____
110. If so, how often was it necessary for your father to be away from his family?
_____ a. Once a week _____ c. Once in three months
_____ b. Once a month _____ d. Irregular periods (specify)

111. On the average, how long was your father's absence from home?
_____ a. Overnight _____ c. Two weeks
_____ b. A week or less _____ d. Irregular periods (specify)

112. Were you conscious of your father's absences from home?
Yes _____ No _____
113. How much would you say you missed your father's presence in the home?
A great deal _____ Moderately _____ Little _____

114. How would you evaluate your father's expectations of you while you were growing up?
_____ a. His expectations tended to be too high.
_____ b. His expectations were high, but attainable.
_____ c. His expectations were about right.
_____ d. I feel that his expectations were too low.
_____ e. I don't really know what he expected.
115. Has your father's expectations of you seemed to change as you are now older?
Yes _____ No _____ No noticeable change _____
116. How would you describe your father's present expectations of you?
_____ a. His expectations tend to be too high.
_____ b. His expectations are high, but attainable.
_____ c. His expectations are about right.
_____ d. I believe that I can surpass his goal for me.
_____ e. I really don't know what he expects.
117. Have you felt that you could sit down and talk things over with your father?
Yes _____ No _____ Sometimes _____
118. What is the policy of the mission under which your parents serve concerning the responsibility of the mother in the missionary family?
_____ a. She is missionary first and mother second.
_____ b. She is mother first and missionary second.
_____ c. Her role and duties are determined by each family.
119. How much time did your mother devote to the mission work while children were living at home?
_____ a. More than half-time _____ c. Less than half-time
_____ b. Half-time
120. Did your mother's duties as a missionary take her away from home?
Yes _____ No _____ Occasionally _____
121. How would you describe your relationship with your mother during the years that you were growing up?
_____ a. Loving _____ d. Unsatisfactory
_____ b. Cordial _____ e. Unfriendly
_____ c. Satisfactory
122. What was the attitude of your mother toward discipline in the family?
_____ a. Quite lenient _____ d. Strict
_____ b. Lenient _____ e. Very strict
_____ c. Ambivalent
123. How would you describe the attitude of your mother toward the missionary work?
_____ a. Deeply committed _____ c. Ambivalent
_____ b. Interested _____ d. Disinterested
124. Do you feel that your mother spent sufficient time with you as a child in recreational and leisure time activities?
_____ a. Too much _____ c. Inadequate
_____ b. Adequate _____ d. Very inadequate

125. How would you evaluate your mother's expectations of you as a child during the years that you were growing up?
- ☐ a. Her expectations tended to be too high.
 - ☐ b. Her expectations were high, but attainable.
 - ☐ c. Her expectations were about right.
 - ☐ d. I feel that her expectations were too low.
 - ☐ e. I really don't know what she expected.
126. Have your mother's expectations of you seemed to change as you have grown older?
- Yes ☐ No ☐ No noticeable change ☐
127. How would you describe your mother's present expectations of you?
- ☐ a. Her expectations are too high.
 - ☐ b. Her expectations are high, but attainable.
 - ☐ c. Her expectations are about right.
 - ☐ d. I believe that I can surpass her goal for me.
 - ☐ e. I really don't know what she expects.
128. Have you felt that you could sit down and talk things over with your mother?
- Yes ☐ No ☐ Sometimes ☐
129. What are your immediate goals?
- a. Completion of schooling:
 - ☐ High School ☐ Seminary
 - ☐ College ☐ Graduate school
 - b. Employment, in order to establish financial security:
 - ☐ Only to meet pressing needs
 - ☐ Indefinitely
 - c. Marriage ☐
130. Do you expect to become a missionary?
- Yes ☐ No ☐ Undecided ☐
131. Would you consider serving in the same field in which your parents have served?
- Yes ☐ No ☐ Undecided ☐
132. If you were to become a missionary, would you prefer to serve on a different field?
- Yes ☐ No ☐ Undecided ☐
133. Would you prefer a different type of Christian ministry?
- Yes ☐ No ☐ Undecided ☐
134. Would you prefer a secular type of career?
- Yes ☐ No ☐ Undecided ☐
135. What is your ultimate professional goal?
-
-

Please feel free to answer these questions as you may wish.

1. To what extent do you feel that your problems, as a child of missionary parents are different from other people's problems?

2. What would you consider to be the most critical problem area in your own adjustment to life?
3. What recommendations would you make to missionary parents concerning their children?
4. Is there other information which you feel is relevant to this study which you would like to share?
5. What are some of the ways in which you feel you have benefited from your experiences as an MK?

APPENDIX B

POPULATION SAMPLE

THE POPULATION SAMPLE

Number Assigned	Sex	Age	Country of Missionary Residence
1	M	19	Bolivia
2	F	19	Bolivia
3	M	27	Burundi
4	F	19	Honduras
5	F	21	Honduras
6	M	19	Honduras
7	M	19	Mexico
8	M	22	Morocco, Australia
9	F	19	India
10	M	19	India
11	F	19	Haiti
12	M	21	Colombia
13	F	19	Haiti
14	M	22	Haiti, Philippine
15	M	18	Honduras
16	M	19	Guatemala
17	F	20	Brazil
18	M	19	Congo
19	F	21	Congo
20	F	20	China, Formosa, Korea
21	M	21	Angola, Rhodesia, Brazil
22	F	22	Bolivia, Ecuador
23	F	20	India
24	F	18	Ecuador, Colombia
25	M	21	India
26	M	20	Ecuador, Colombia
27	M	20	India
28	M	20	India
29	F	19	Colombia, Ecuador
30	M	22	Haiti
31	M	21	Colombia, Ecuador
32	F	20	Bolivia

APPENDIX C

CATALOG OF ANSWERS TO OPEN-ENDED QUESTIONS

APPENDIX C

CATALOG OF ANSWERS TO OPEN-ENDED QUESTIONS

I

Question number 35: What was the main problem of adjustment which you faced personally in being away from your parents?

"The emotional strain of not having any available person to talk over and adequately any minor problem."

"Facing competition."

"I felt like a lone American in a world full of Britishers. My spelling, speech and manners were 'all wrong'."

"Loneliness and homesickness."

"I was accustomed to making many small decisions and to having one or both parents gone for various periods of time. It did perhaps bring somewhat of an alienation from home and family, which soon disappeared after readjusting to being home."

"Facing a little homesickness when I was so young."

"Simply the loneliness and sudden forced self-reliance."

"Getting along with other children away from home who also had the same problems of getting along with "old maid" teachers for "parents" 24 hours a day for months at a time."

"Being alone."

"Learning to adjust to schooling which was unlike correspondence."

"Loneliness and social adjustment."

"To the rules that were different from my parents and beliefs different from parents."

II

Question number 48: Would you suggest ways that recreation on the field could be improved?

"If some of the teachers were P.E. minors and took time to teach us and organize teams."

"Have get-togethers with different board or denomination MKs competing in various games. Also donation of proper sport equipment."

"Recreational time could have been more organized and supervised."

"More time be given to participate and develop in the various sports."

"Coaching should be provided to train in the American sports."

"Sports were compulsory and coaching degenerated into making sure one participated. It should have been at best partially voluntary and coaching aimed at improving individuals and team skills."

"Provide more equipment, and better equipment."

"More competition."

"There should be enough missionaries so each would have time to play. The board should understand recreation's value and allow for it."

"Include basketball."

"More team sports."

"Need for adults who would be interested in teaching American games to children."

III

Question number 79: What are some of the things that could be done in the situation where you were reared that would improve preparation for American dating patterns?

"Because of the mission policy of not allowing missionary children to date the nationals there was undue stress placed on the difference between them."

"If they had talked about it and explained the dating procedure and all connected we would have been more prepared."

"Had more association with American kids."

"Be among American missionary kids more often."

"What to expect and how to act. More about sex. Falling in love is not sinful."

"A more casual relationship."

"More social functions and a greater variety."

"Mostly the attitude of the parents."

"Correspondence with a cousin or friend in the United States."

"By reading and hearsay."

"De-emphasize the inherent "badity" of sex that the adults force on the children."

"Missionaries have healthy attitudes toward sex, especially those teaching in missionary boarding schools."

"Have more things to do on a date."

"It depends totally on the local situations, and dating customs of the country cannot be ignored. School experiences can be of great importance here."

"Some planned parties. Teachers should allow MKs to discuss questions freely. Parents and other missionaries should be more open-minded."

"Improve the caliber of girls."

"Wise family counselling. 'Dry runs' in etiquette using a parent or a sibling."

"The biggest adjustment to me: finding everything you did, the way you dressed, etc., was all for social reasons."

IV

Answers to Free-choice Questions

Question Number 1: To what extent do you feel that your problems, as a child of missionary parents are different from other people's problems?

"When my parents left me after my senior year in high school to return to the field, the feeling was I would not see my parents for four years, I felt rejected inside, but I didn't show it, but God later laid it on my heart that I was a very fortunate person to have such dedicated parents. I had so much to be proud of."

"Very little difference."

"They tend to make me much more sensitive, more aware, more vulnerable."

"I have a lack of association with a definite culture, also a more serious, and different, view of world problems and of life in general. There is not much common meeting ground for any social intercourse."

"You are always thrown in the spotlight; expect to be a little angel; to have attained everything, etc. Of course your parents know better."

"I'm not sure. So many problems such as self-identity and doubts of faith are common to all."

"The problems of leaving home and learning to get along with other people outside the parent's influence comes at a much earlier age than normally occurs here in the U.S."

"They are quite different except in the basics."

"I have never felt they were greatly different, perhaps because I was with other children whose problems were the same so it seemed like the natural way of life. I was separated from my parents, but never alienated from them as have been many of my American peers who have never been away from their parents."

"Peoples' expectations of me are much higher than what is expected of other kids. I must be much more independent, especially financially than other kids my age. I have much more responsibility. Adjusting to many ways of life is at times difficult."

"I never know where to tell people 'home' is. It is hard to know who is interested in knowing about my overseas experience and couldn't care less. When I do talk about my foreign experiences or wear South American clothing, I wonder if people think I'm trying to show off. It is hard to be patient with culturally narrow minded people."

"There is a greater amount of time spent away from home, while on the mission field you are aware of being different. There are repeated adjustments, leaving and making new friends."

"Adjust more often than most people to different ways of life."

"I've felt insecure because we really didn't have a permanent home base."

"It has been difficult accepting different peoples' different interpretations, and applications of Christianity. As a missionary child I was expected by everybody to be a prime testimony."

"After being on the mission field I have developed an inferior feeling toward the other sex."

"I constantly felt I had to be a "good boy" because of my being an MK."

"Having to make decisions earlier in life."

"Too few people really realize that MKs are normal kids. In trying to establish an identity the MKs tend to overdo things and then get in trouble."

Question Number 2: What would you consider to be the most critical problem area in your own adjustment to life?

"The hardest thing for me was when my parents felt they had to return to the States to work for the mission. I hated to leave those that I loved in Bolivia."

"Adjusting to being independent when I really wanted to be dependent on someone. I wanted security in a dating relationship."

"My contact with my own peer group."

"In my devotion to study, especially in college. To have to work in summer in a factory or somewhere else and have to face rough men and women."

"Learning to communicate to people and how to receive and give love."

"My relationship with myself."

"Lack of confidence."

"Educational - the decision as to where to go to school and when to come to the States."

"Social: Adapting to the different dress and the world's attitude of missionaries being 'out of touch' was and is the most difficult problem."

"It took three years of U.S. secular high school, living with Christian relatives, to adjust to a society where Christians had standards that were more liberal than my own; to friends who were not Christian and weren't afraid to let me know it. I had to get use to the city and the increased pressure of American life. Also, I have had to learn normal boy-girl relations."

"It was harder to adjust to kids my own age."

"The difficulty as far as a feeling of attachment is concerned."

"In the area of close friendships."

"It is difficult to adjust to new situations because of being an introvert."

"Providing adequate finances for living and schooling. This takes having faith in Jesus to supply this need and confidence in myself enough to adequately go out on my own."

"A judgmental attitude towards people whose convictions were not the same as mine."

"Discipline in studies."

"Leaving home."

"Many of the correct answers we were given without valid enough reasons. We were given reasons such as 'We believe this is true because the Bible says so,' instead of having pointed out to us that 'the Bible says so because it is true.'"

"Boy-girl relationships, a steady means of income, perseverance and self-discipline."

"I've no home. I can go anywhere in the two continents and find acquaintances but no place I feel is my home."

"Social adjustment."

"A sense of inferiority, feeling I wasn't good enough to do certain things. I am overcoming this more and more in college."

Question Number 3: What recommendations would you make to missionary parents concerning their children?

"Try to arrange and encourage normal U.S. style courtships during adolescence. Take time for Bible study with the kids."

"Take a bit more time with them. Remember that your children have normal desires and are not 'little missionaries.'"

"Get all the time you can with your kids; if they're yours, you raise them, or they won't really be yours."

"Show them you love them and care; take time with them and confide in them; let them know you failed too, especially in the adolescent years. Let them make their own decisions, tell them yours but let it be their choice. Don't be too strict, don't compare them to others. Make them feel they are individuals."

"Make sure the father spends more time with children. Make sure that either the father or mother writes the kids at least once a week. Make sure to send them a package once a month or so."

"Be sure to let them know that they are loved by their parents and the parents care about every area of their life. This is sometimes more difficult when children must leave home for school, but it is possible and important."

"Spend much time with them, be firm but also very understanding. Make sure that they associate with the nationals and learn the native tongue well, but more important, that the MK associate with other Americans and learn our customs, traditions and sense of humor."

"That they do their utmost to train their children in every way, especially spiritually before sending them to school, then enjoy them when they come home on vacations. My parents were too busy to do many things for me when I was home on vacation but they made it plain they enjoyed having me home. We did a lot of little things together as a family: overnight camping trips, sending out form letters, etc."

"I think that open-minded understanding parents are a must. Parents need to set standards for their children, but let their children make their own decisions. They need to spend time with their kids each day at a set time if possible."

"Missionary parents as well as any other Christian parents have a responsibility to their children. I've seen so many missionary parents of my friends get so involved in their missionary work that they had no time for their children's needs whether they were at home or boarding school. These were the MKs that rebelled. My folks included us kids in the mission work. We felt a part of it and loved it. They spent as much time with us as they could. Even when they were too busy we sensed their love and witnessed their victorious Christian lives. Even while away at boarding school my mother wrote a letter every day. It was, so often, these letters from home that helped me grow spiritually."

"Brothers and sisters do not have matching personality needs."

"Do not force your religion down their throats; family devotions, church, etc., are necessary and the kids should go, but because they are normal kids. They have to meet Christ on a personal basis and cramming religion down their throats may turn them against Christianity."

Question Number 4: Is there other information which you feel is relevant to this study which you would like to share?

"Never have I felt unhappy because of my parents' work. I love Bolivia, the land and the people as a second country. I would consider it a blessing if I could return some day to Bolivia and work as a missionary."

"If a child has grown up in the States, then don't take him to a foreign country, if he's 13 or older, because even the missionaries on the field think differently than we do here about children when they're in those years. They think we ought to be automatically like the nationals in how they act."

"It is so important that the child is felt that he is really wanted by his parents and really loved for what he is. He must be made to feel secure and have confidence to confide in his parents. For in this child is a sensitive mind and soul."

"My mother wrote to my two brothers and me at least three times a week and my father about every one or two months. Also every summer vacation they came to Britain from Morocco or we went to Morocco."

"One reason that I feel that it is good to be on the mission field part of the high school time is that you get a different perspective of the people when you're older. I made my most meaningful friendships when I was a sophomore and junior in high school."

"Parents should raise their children as Americans."

"Let the MKs get a taste, only a taste, of the world via U.S. movies and the 'bad' culture so as not to supply that child with numerous props which will fall down anyway when he does contact society."

"As missionary parents, be ready to accept advice and be sensitive to the feelings of the older single missionaries but run your own home. As a missionary always work hard and conscientiously; then when you have to let a little go for the sake of your family the other missionaries will understand, otherwise you will be resented. Also observe the reciprocal responsibilities."

"I hope the results of this study will help not only children of missionaries overseas, but also children of diplomats and other areas of foreign service as well."

"I wish more things could be done for MKs. On every field there needs to be someone who the MKs can go to, to share their feelings, ideas and get advice. This is essential I feel, for a kid growing up on the mission field."

"The missionary children that seem to me to have turned out best were those who were invited, even encouraged (but not pressed or forced) to participate in their parent's work when they were at home. Also, we made the most of our travels. We children gladly got less for Christmas so we could take a trip somewhere."

"The missionary's first duty is to their children and even the fervor of winning souls should not deter them from this powerful calling."

"One thing MKs go one way or the other. All out for Christ or _____. Every missionary that crosses the child's path has a definite impact on how he'll turn out. They are really watched. Disagreements amongst missionaries are noticed whether they know it or not."

"Compulsory family worship should be a requirement for all missionary families. It has meant and done more for me than any other influence in my life."

"We had a small school with personal attention and help. This is possibly why there are few MKs who become delinquents."

Question Number 5: What are some of the ways in which you feel you have benefited from your experiences as an MK?

"Travel, language, culture, spiritual benefits, special attention in school."

"I have become familiar with different cultures of the world; have been exposed to two different complete ways of life. I have also been able to expand friendships from all over Europe, Africa and practically every State in America. I have experienced in seeing real dedication in the poverty of a Congolese come forward with everything she's got, and lay it on the altar. They love to hear the Gospel, quite different from Americans."

"I can adapt easily, cope with many situations, be on my own if necessary. I'm enriched by being not a mixture, but a combination of two beautiful cultures. I'm more aware of people's suffering, their laughter, their tears. I am a bi-lingual and can converse in a third language."

"According to psychological tests I have a very objective view of life. I have a wider education in practical areas and in culture."

"The experiences have given me a greater knowledge and insight on the problems and needs in this world. I have seen what the early church was like and have seen and know what missions really is. I have seen Him portrayed like you don't exactly find here in the U.S."

"A broader outlook, a better understanding of people and myself, a more relevant faith, independence and discipline."

"I have a broader view of the world and life in general."

"I have learned foreign customs and people. Therefore I believe I have more of an open mind about racial minorities as I was once one. Knowledge of other people and places always broaden one's horizons."

"Travel and seeing many famous places has enriched my academic life. I think the great variety of experiences has made me a better student because I was stimulated to get more knowledge. Spiritually, I feel my advantages have been tremendous because of family religious practices and constant association with deep spiritual people."

"My spiritual background has been tremendous. I had some great, wonderful school teachers. My awareness and understanding of the world, people of different cultures, and of life itself has been enhanced. I have traveled quite a bit. I have learned more than I ever would have by simply living in a town or city of the U.S. I love people and I enjoy working with them and helping them."

"The rich experiences in travel, international friends, a second language, deeper and easier understanding of another culture, appreciation for my own heritage."

"I have gotten to know some important people such as Bob Pierce of World Vision. I have acquired a deep concern for others, especially the underdeveloped countries of Asia. I have learned to adjust to any situation or people of any type."

"I think living in two countries has given me a broader outlook and a deeper insight into both cultures and I'm glad that I had the opportunity to do so. In spite of the many problems, I feel that my life as an MK has been rich and blessed."

"I am glad to have experienced something other than just affluent middle class America; it gives me a better sense of values and a broader understanding in the field of race relations, international relations, etc. It was beneficial spiritually and also as an adventure."

"We have seen an apparently different people in their culture which forces us to compare our sophisticated society with their simple one - at the same time noting which group has the most joy in Jesus Christ. However, it may make us callous to the mission field also."

"Appreciating the opportunities and things I have that so many do not have. Contributing to missions."

"Some appreciation of missionary needs and problems."

"Have seen the way others live, appreciate things we have that most of the world can't enjoy. Learn to adapt to various situations with ease."

"Socially: Knowledge of different cultures, and traveling experiences helps understand people more. Spiritually: Seeing my parents 'living by faith' we had no mission support - increased my faith. I can never doubt that God works miracles. Academically: I think I have a larger reservoir of general knowledge."

"I've gotten a real burden for missions."

"It has made me more ready to accept new ideas, where I've been wrong, it has opened my eyes toward the world, poverty, etc."

"My experiences as a MK has established my commitment."

"I now will have a better understanding on how to raise my MKs. I really feel it has been a privilege to be an MK."

"It gave me a love for people and a concern which I never would have had here in the States. It helped me to mature in many areas that the kids here in the States still have to grow in."

"It has made me a more well rounded individual. It helped me see that there are a lot of people less fortunate than myself about whom I can help."